

Mutafariq Masail Ka Majmu'a

Masa'il e Shariat

MUHAMMADI - SUNNI - HANAFI – BAREILVI

www.smswarsi.com

JILD 2

Sayyid Muhammad Sikander Warsi

Sardar ul AMBIYA ke bad
Un Ulama E Haq Ahle Sunnat Ki Nazr Jinke
Kalam Ki Roshni Kal Qiyamat Me Shaheedon Ke Khoon Se Toli Jaani Hai Bil Khusus,
AlaHazrat Imam Ahmad Raza, Maula e Room Shaikh Jalaluddin Rumi,
Shaikh E Kamil Ameer E Ahle Sunnat Allamah Ilyas Attar Qadri Razavi Ziai,
Aur Mere Ahle Khana, Jinke Karam aur Duaon Ke Bagair Ye Mumkin Nahi Tha
"Kaise Aaqao ka banda hun 'Raza'

بسم الله الرحمن الرحيم
الصلوة والسلام عليك يا رسول الله

Is Kitab Key Baz Masail Me Muftian e Ahle Sunnat Aur Sunni Darul Ifta Se Madad Hasil Ki Gai Hai, or Askar Istifada Deegar Sunni Fatawa Se Liya Gaya, Khususan **FATAWA RAZAWIYYA** se, Kitab ko proofreading 2 afrad ke zariye 2 hi bar ki gai hai, magar insan se khata mumkin hai, bil farz agar kahin spelling ki ghalati payen, jisse mas'ala badal jata ho to har Ahle Ilm Se Guzarish Hai Ki Zarur, SMS, ya E-Mail Se Agah Kare, (Shukriya)

Kitab: - **Masail e Shariat (Jild-2)**

Musannif: - Sayyid Muhammad Sikander Warsi

Nazr e Sani:- (Mufti) Aqib Raza Al-Madani

Proofreading:- Noor-Hasan aur Ahlia e Musannif

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Total Masail: - 701 to 1400 (700)

Contanct:- E-mail:- sms.warsi@gmail.com

ALLAH SE DUA HAI KI WO APNE HABEEB KE SADQE
ISE AHLE SUNNAT KE LIYE NAFA-BAKHSH KARE,

بسم الله الرحمن الرحيم الحمد لله ربّ العالمين
الصلوة والسلام علیک یارسول الله (أم بعد)

Muqaddamah

"Jisko hikmat di gai use yaqeenan khair e kaseer at'a ki gai" (Baqara)

"Ghariyan Gini Hain Barso ki Ye Shubh Gari Firi
MAR MAR Key Fir Ye Sil Mere SEENE se Sarki hai",

Allah ka bada ehsan ki usne deen ki is khidmat ke liye mujhe tofiq bakhshi aur mere liye qiyamat me sawab ka zakhira banane ka mujhe moqa diya, Aaj duniya me jaise jaise technology ka daur asman ko chhu raha hai, waise waise ye haqiqt bhi dekhne ko mil rahi hai, ki logo me ilm (deen) ki kami hoti jaa rahi hai, iski sabse badi wajah hai, **Araam-Pasandi**, aur ilm or ahle ilm ka adab naa karna, ek daur wo bhi tha ki logo ko quran aur lakho ki tadad me hadis, aur Kutub hifz hua karti thi magar aaj chand riwayat ke siwa kuchhh yaad nahi, aur wo bhi kuchhh waqt bad zehen me saf nahi rehti, jabki pehle kitabe aur madrse or technology nahi thi, aur ilm ke liye door door safar karna padhta tha, sath hi, ghar se door reh kar ek ek hadis likhne, ek ek masala sikhne ke liye dooriya teh karni padhti thi, **magar aaj wo mashakkat bhi nahi hai**, aaj aapko kisi bhi masale ke liye milo door ke safar ki hajat nahi, aap **phone, email** ke zara'ye bhi istimal kar sakte he, magar fir bhi aaj ilm or hafize ki kami aur pehle dushwari ke sath bhi, hafiza qawi, dar-haqiqat, pehle yun hua karta tha ki logon ke dil me **ilm ki izzat thi**, qadr thi, wo ahle ilm ke pas ja kar adab se bat karke ilm hasil karte the, **roohaniyat paate,** aur unke kahe par amal karte the, jiski barkate unhe dekhne ko milti thi, aur quran kehta hai "**dushwari ke sath asani hai, dushwari ke sath asani hai**" magar aaj iska ulta hai, agar koi **alim** masala bataye aur wo apni nafs ke khilaf guzre to gawara nahi karte fir **google search karke apni marzi ka jawab talashte hai**, yahi wajah hai ki **ahle ilm ko jhuthla kar, technology ke sahare, ghalat aqeede walo se jawab puchh kar log khud ko aalim samajhne lage**, chand hadis rat-li aur har bat me alim ko ghalat sabit karne ke liye **bukhari bukhari** ka hawala chillane lage, isi liye **aaj asani ke bad bhi ilm ki barkate nahi hai aur pehle dushwari ke sath iski barkat thi**, kehte hain **ahle ilm ko daur ke maujooda masail se waqif hona chahiye**, aur logon ki zarurat ko samajhte huye hukm e shara bayan karna chahiye, aaj kal gumrah firqe hamare sunni naujawano ko isi nai technology ke zariye hi gumrah kar rahe hai, isme koi doray nahi ki aaj ulama ki taraf logon ke qadam kam chalte hai aur zyada tar isi social media ke

zariye jure hai, magar allah bhala kare, un website chalane wale, ulama e haq ka, jinhone daur e hazir ki ye zarurat ko samajha aur sunniyat ko mehfooz rakhne ke liye is technology ke maidan me bhi kaam kiya, aur kar rahe hain, jisse lakho musalmano ko fayeda ho raha hai, magar aaj aise bhi kuchhh log hai jo poori tarah internet ya website chalana nahi jante magar wo social media par zyada waqt dete hai, isilye aaj **whatsapp, facebook** jaisi technology ka sahara liya jaa raha hai, jab nojawan is par bhari tadad me hai to iska bhi jaiz istimal karke logo ko nafa pahuchaya ja sakta hai,

***Is Kitab (Jild-2) Me Aap**

Ahle sunant ke mamolaat aur **aqaid** aur khususan badmazhab ke janib se kiye jaane wale **etraz aur uske jawabat,** Qabar par azan, istawa alal arsh ki tafseel, jotish ko hath dikhane ka sharai hukm, do peer se mureed hona kaisa, bank ki raqam sood nahi, taweez pehnne par dalil e sharia, huzoor ka saya nahi hai, taqleed wajib quran o hadis se, buzurgo ka walseela unki wafat ke bad, quran padhane par tankha ka hukm e sharai, khawab ki qism aur tafseer, computer hacker ko mot ki saza, wagaira paicheeda masail asan zuban me pad sakoge, sath hi buzurgan e deen ke amal o wazaif bhi, mujhe ummid hai aap is me Tamam **Mutafarriq Masail** ko ek sath ek kitab me paoge, jo shayad ap ne kabhi na dekhe ho

***Roman English Me Likhne Ki Wajah?**,:- awwal to whatsapp par urdu font sabko use karna nahi aata, aur doosri wajah ye ki, nai generation urdu se itni waqif nahi, jab hamne dekhe ki logon apni asan zuban ke zariye hi suwal karte hain to wo yahi ummid rakhte hai ki jawab bhi usi zuban me mil jaye to behtar, lihaza jis zuban me suwal kiye gaye use me jawab de diye gaye, magar **arabi ibarat** ko **arabi** me hi naqal kiya gaya hai, aur jald hi uski urdu aur hindi translation bhi aa jayegi,

***Masail E Shariat Ki Zarurat Kyun Padhi,** **:-** agar me ye kahu ki mujhe ye janna hai ki **"ulte kapde ne namaz hogi ya nahi"** to iska matlab ye hai ki ye suwal mere siwa bhi hazaro logo ke zehen me hoga, isi tarah aap jo suwal se ru ba ru hote ho wo doosre logo ke zehen me bhi hote hai, isilye logo ke har suwal ko kitabi shakl de kar mehfooz kiya gaya taki or kogo ko bhi iska nafa pahuche, magar apne dekha hoga ki logo ki zarurat mukhtalif hoti hai, aur logo ke dilo dimag me daur ke sath sath kuchhh waswase aur suwal aa jate hai, jo unhe kitabo me ba-asnai nahi mil pate to zaruat thi ki logo ke unhi suwal ke jawab ko ek kitabi shakl di jaye, jo askar logo ke darmiyan paish aate hai, isilye is kitab me logo ki **daur e jahalat ke mutaliq suwal** aur sunni aqaid ko **dalail se wazeh** kiya gaya hai, isme baz masail pehli jild se naql kiye gaye, jiski wajah ye hai ki kisi or sail ne bhi wahi suwal kiya to jawab pehle wala naql kar diya gaya,

***Kitab Ilm E Fiqh Par Hi Kyun**:- ilm e fiqh digar uloom se zyada ahmiyat ka haqdar hai, aur ilm e hadis aur ilm e quran o tafsir har musalman par sikhna farz nahi, magar apni zarurat ke masail ko har musalman ko sikhna farz hai, aur masail aur zarurat ka talluq, **ilm e fiqh** se hai, islye logo ko farz uloom se waqif karne ke liye aur gunah se bachane ke liye kitab ko **ilm e fiqh** par mabni hai, aur agar me ye kahu ki is (fiqh) ke bagair zindagi adhuri hai, to beja na hoga, aur ilm e fiqh ki fazilat aap age padhenge,

***Masail E Shariat Ki Khususiat**

* Text **calibari** font rakha gaya jo dikhne me saf nazar aye, aap ise copy bhi kar sakte hai,

* Suwal ko laal, aur jawab ko kale, aur hawalajat ko neele aur ibaraat ko deegar rango me kiya gaya taki har shakhs par suwal jawab, deegar ibaraat wazeh ho jaye,

* Har arabi ibart ke neeche uska tarjuma zarur likha gaya,

* Sabhi suwal usi no. ke mutabiq rakhe gaye hai, jis tarah sail ne puchhe taki agar koi sail bad me apna jawab ya hawal dekhna chahe to usi jawab number par dekh le,

* Suwalat ki fehrist hyperlink ke sath hai taki aap sare suwal ko ek sath bhi padh sake aur zarurat ke jawab dekh sake, aap suwal par ek click se jawab ke page tak jaa sakte hen,

Paish e Nazar Kitab **“Masail Shariat Jild-2”** jiski Nazra E Sani (Mufti) Aqib Raza Al-Madani Sahib ne ki, Proofreading ka kaam bahut zimme dari ke sath eb bar Noor Hasan Sahab ne Aur bar Meri Ahlia Mohtarma ne anjam diya.. Allah ne chaha to jald hi aap ise hindi aur urdu me bhi padh sakenge.

Allah Ta’ala se dua hai ki is kitab ke har padhne aur amal karne wale ko mere haq me bhi dua ki tofiq de, aur is kaam me meri hosla afzai karne walo, **Madad** karne walo, Raaye dene walo, yahan tak ki is kaam se khush hone walo ki bhi maghfirat kare, aur is kitab ko **Ahle Sunnat** ke liye nafa baskh kare, **AAMEEN, Ya Rabb e Karim**

Talib e DUA e **MAGHFIRAT**

Sayyid Muhamamd Sikander Warsi

Salat o SALAAM

Un Par Durood Jinko Hajar Tak Kare Salaam
Un Par Salaam Jinko Tahiyyat Shajar Ki Hai

Un Par Durood Jinko Kase Be-kasa Kahe
Un Par Salaam Jinko Khabar Be-khabar Ki Hai

Jinno Bashar Salaam Ko Haazir Hai Assalam
Yeh Bargah Maalik E Jinno Bashar Ki Hai

Shamso Qamar Salaam Ko Haazir Hai Assalam
Khubi Unhi Ki Jyot Se Shamso Qamar Ki Hai

Sab Bahro Bar Salaam Ko Hazir Hai Assalam
Tamlik Unhi Ke Naam To Har Bahro Bar Ki Hai

Sango Shajar Salaam Ko Haazir Hai Assalam
Kalme Se Tar Zabaan Darakhto Hajar Ki Hai

Arzo Asar Salaam Ko Hazir Hai Assalam
Malja Ye Baargah Dua O Asar Ki Hai

Shorida Sarr Salaam Ko Hazir Hai Assalam
Raahat unhi Ke Qadmo Me Shorida Sarr Ki Hai

Khasta Jigar Salaam Ko Hazir Hai Assalam
Marham Yahi Ki Khaak To Khasta Jigar Ki Hai

Sab Khushko Tar Salaam Ko Hazir Hai Assalam
Ye Jalwa Gaah Maalike Har Khushko Tar Ki Hai

Ahle Nazar Salaam Ko Hazir Hai Assalam
Ye Gard Hi Surma Sab Ahle Nazar Ki Hai

Farman e Mustafa:-

:-Musalman Ki Niyyat Uske Amal Se Behtar Hai:-

*Bagair achhi niyat ke kisi bhi nek amal ka swab nahi milta, isi lye aap is kitab ko padhne se pehle chand niyat kar sakte hai,

*Niyyat dil ke pukhta irade ka naam hai aur munh se kehna behtar hai, aur dil me us kam ko karne ka irada naa ho to niyyat nahi.

* Hamd o salayt se kitab shuru karunga.

* Tasmiah ke sath padhunga,

* Ilm e deen ki tazeem ke liye beth kar hi padhunga

* Kabe ki tarah chehra karke bethunga aur safa seedhe hath se hi paltunga

* Jahan jahan allah ka naam ayega azzawajal, ambiya ke naam par “alaihissalam”

* Buzurgo ke naam ke sath “rehmat ullah aley” wagairah kahunga,

* Masail ko bahut gaur o fiqr ke sath padhunga, aur samjhunga

* Khas khas bate likh lunga, ya apni kitab hai to under line wagera karunga

* Khas aur naye masale ya jo mujhe aaj tak maloom nahi the unhe jaan kar apni aqaid amal ki islah karunga,

* Seekh kar doosro ko batane aur padhne ki targib dilaunga,

* Apne ghar walo dosto ki bhi islah karunga,

* Aur khud bhi amal karne ki koshish karunga.

* Musannif (likhne wale) ke haq me dua e MAGHFIRAT bhi ...

Taqreez Az – (Mufti) Aqib Raza Al-Madani

Mudarris -Jamia tul Madinah Faizan e Sadr ul Afazil, Thakudwara Moradabad, U.P India

نحمدہ ونصلی علی رسولہ النبی الکریم

اما بعد! کتاب ہذا "مسائل شریعت جلد دوم" آپکے ہاتھوں میں ہے جسکے مؤلف "حضرت مولانا سید محمّد سکندر وارثی مدظلہ العالی" ہیں۔ یہ کتاب واٹس ایپ کے ایک فقہی گروپ "اہل سنت" پر کئے گئے سوالات اور انکے دیئے گئے جوابات کا مجموعہ ہے جسکی پہلی جلد اس سے پیشتر "مسائل شریعت جلد اول" کے نام سے شائع ہو چکی ہے۔

اس کتاب میں مختلف موضوعات پر کئے گئے سوالات کے جوابات بڑی تفصیل اور معتمد کتابوں سے باحوالہ دیئے گئے ہیں جسکی خوبیوں کو آپ اس کتاب کا مطالعہ کرکے جان سکیں گے۔

بفضلہ تعالی میں نے اس کتاب کو اول تا آخر بنظر عمیق پڑھنے کی سعادت حاصل کی ہے الحمدللہ موصوف نے بڑی عمدگی سے ان سوالات کے جوابات بھی دیئے ہیں جو عام کتب فقہ میں نہیں ملتے اس کتاب میں میری معلومات کے مطابق تمام مسائل صحیح اور درست ہیں۔ اللہ عزوجل سے دعا ہے کہ اس کتاب کو جمیع مسلمین کے لئے نافع، مولانا موصوف کے لئے شافع اور دور حاضر میں اٹھنے والے فتنوں کے لئے دافع بنائے۔

آمین بجاہ سید المرسلین صلی اللہ تعالی علیہ وآلہ وسلم

کام وہ لے لیجئے تم کو جو راضی کرے
ٹھیک ہو نام رضا تم پہ کروڑوں درود

شہا عطار پر ہر آن رحمت کی نظر رکھنا
کرے دن رات یہ سنت کی خدمت یارسول اللہ

از: سگ عطار ابو حماد

محمد عاقب رضا عطاری المدنی غفرلہ

10 ربیع الآخر 1438ھ

9 – January 2017 (Peer Shareef)

Taqreez Az – (Mufti) Aqib Raza Al-Madani

Mudarris -Jamia tul Madinah Faizan e Sadr ul Afazil, Thakudwara Moradabad, U.P India

نحمدہ و نصلی علی رسولہ النبی الکریم

Yeh Kitab ! Masail E Shariat Jild 2, Aapke Hathon Me Hain, Jisme Mo'allif **Hazrat Maulana Sayyed Muhammad Sikander Warsi** (مد ظلہ العالی) Hain, Ye Kitab Whatsapp Ke Ek Fiqhi Group "**Ahle Sunnat**" Par Kiye Gaye Suwalat Aur Unke Diye Gaye Jawabat Ka Majmua Hai, Jiski Pehli Jild Isse Peshtar Masail E Shariat Jild 1 Ke Naam Se Shaya Ho Chuki Hai,

Is Kitab Me Mukhtalif Mozu'at Par Kiye Gaye Suwalat Ke Jawabat Badi Tafseel Aur Moatmad Kitabon Se Ba-Hawala Diye Gaye Hain, Jiski Khoobiyon Ko Aap Is Kitab Ka Mut'ala Kar Ke Jaan Sakenge, Allah Ke Fazl Se, Maine Is Kitab Ko Awwal Ta Akhir Banazar E Ameeq Padhne Ki Sa'adat Hasil Ki Hai, (الحمد للہ) Mosoof Ne Bari Umdagi Se In Suwalat Ke Jawabat Bhi Diye Hain, Jo Aam Kutub E Fiqh Me Nahi Milte, Is Kitab Me Meri Maloomat Ke Mutabiq Tamam Masail Sahih Aur Durust Hain, Allah Se Dua Hai Ki Is Kitab Ko Jami Muslimeen Ke Liye **Nafa'e** (Nafa Dene Wali) Maulana Mosoof Ke Liye **Shafa'e** (Shafat Banne Wali) Aur Daur E Hazri Me Uthne Wale Fitnon Ke Liye **Dafa'e** (Dafa Karne Wali) Banaye,

آمین بجاہ سید المرسلین صلی اللہ تعالی علیہ وآلہ وسلم

Kaam Who Le Lijiye, Tum Ko Jo Raazi Kare
Theek Ho Naam E Raza, Tum Pe Croro Durood

Shaha Attar Par Har Aan Rehmat Ki Nazar Rakhna
Kare Din Raat Ye Sunnat Ki Khidmat Ya Rasoolallah

Az- Sage Attar Abu Hammad
(Mufti) Muhammad Aaqib Raza Attari Al-Madani
10 – Rabiul Akhir – 1438 H.
09 January 2017, Ba-roz Peer Shareef (Monday)

کلام – ابو حماد محمد عاقب رضا عطاری المدنی

کہتا ہے جو حضور کو اپنی طرح بشر
واللہ اسکے واسطے تیار ہے سقر

حضرت علی نے واری تری نیند پر عصر
قربان جائوں الفت احمد ہے کس قدر

صورت تری حسین ہی اتنی خدا نے کی
یوسف کو طلب دید ہے تو ہے فدا قمر

ما کان مایکون کے عالم ہو بالیقیں
پوشیدہ تم سے کچھ نہیں ہے غیب کی خبر

واللہ روح، تن نہیں نسلیں مہک اٹھیں
عرق تن رسول کی مل جائے بوند اگر

جبریل لیکے حاضر خدمت ہوئے براق
کہنے لگے خدا نے بلایا ہے اب ادھر

مکہ سے سرزمین مقدس رواں ہوئے
ثابت ہوا ہے نص قرآنی سے یہ سفر

مشہور اور صحیح احادیث سے ثبوت
ہے رب سے ملاقات سماوات کا سفر

آقا بنے تھے مسجد اقصی میں وہ امام
جنکے بنے تھے مقتدی نوح و ابو البشر

حسن عمل نہیں کوئی عاقب رضا کے پاس
آخر امید گاہ ہے بس اک تری نظر

“Tum Farmao kya BARABAR ho jaynge Janne Wale (alim) aur Anjan (Be-Ilm)”

Ilm e Deen aur isme bhi ilm e fiqh ki ahmiyat kisi zee-aql se nahi chhipi, zere nazar kitab **ilm e fiqh** par hi mushtamil hai to kya hi behtar ho ki ilm e deen sikhne se pehle kuchhh iske fawaid or barkat bhi jaan leni chahiye, aur “shehd meetha hone par hi makkhiya uske kareeb aati hain”

farmata he Allah apne Pakiza Quran men, “Allah se uske bando me wahi darte hai jo ilm wale hain”

*__Ilm e FIQH__ ki azmat yeh hai ki Allah ne uski tareef farmai, aur ise lafz “**khair**” se tabeer farmaya (Sureh Baqra me irshad hai) *“jisko hikmat di gai use yaqeenan khair e kaseer ata ki gai”* iski tafseer me lafz “**hikmat**” ki tafseer **fiqh** se farmai, ilm e fiqh, **khair kaseer** hai,

Yahi wajeh hai ki Ilm E Fiqh ki tamam uloom se zyada madah ki gai, Kaha gai:

“tamam uloom ke muqable me ilm e fiqh hi sabse behtar ilm hai, kyunki yahi ilm tamam azmateon aur bulandiyon ke liye, waseela wa zariya hai, bila shubah ek muttaqi FAQIH hazar aabid o zahid par fazilat aur bulandi rakhta hai,

(Kuchhh Ilm e Deen aur Fiqh par Ahadees e Mubarka aur Aqwal e Auliya)

*Mera jo ummati 40 hadisen yaad karega, wo allah se **Aalim** aur **Faqih** ho kar milega,

*Allah jiske sath khair ka irada farmata hai, use deen me **Faqih** bana deta hai”

*Ilm ka ek bab seekhna 100 rakat padhne se afzal hai

*(Qaul-Abu darda- : ek masala seekhna mujhe rat bhar ki ibadat se zyada mehboob hai

*(Qaul-Imam shafai-: ilm ki talab nafil namaz se afzal hai,

*Ulama farmate hai ki **KITAB E FIQH** ka muta’ala karna raat ki ibadat se behtar hai,

*Qaul-Imam Muhammad-: insan ko sabse pehle halal haram aur ahkam e shariyyia wa MASAIL E FIQHA ka Ilm hasil karna chahiye, iske muqable me kisi doosre ilm ko ahmiyat nahi deni chahiye,

is mukhtasar tehrir se zahir hai ki ilm e deen seekhne ki kitni zarurat hai, isilye ilm e deen ko farz qarar diya gaya, aur ye bhi ILM E FIQH tamam Uloom ka SARDAR hai, aur dono jahan me sabse zyada nafabakhsh hai,

Allah se affiyat ka suwal hai ki, har us ilm me waqt zaya karne se bachaye jo nafabakhsh nahi آمین بجاہ النبی الامین صلی اللہ علیہ والہ وسلم

Masa'il e Shariat

Jild-2

Total Masa'il- 700

किसी भी सवाल पर Click करें और सीधे उसके जवाब वाले Page पर जाएँ,

Suwal no.	Suwalat Ke numbers ke mutabik Fehrist (Index)	Page
Suwal no.	Hazrat Aqeeq nag kaun se rang ka pahnana hai. Size kya hona chahiye aur ulte hath me	52

701	pahnne se koi nuksan to nahi matlab bathroom wagerah Jane me. Chandi Ki anguthi ka wajan kitna hona chahiye. Kya birth date bhi mayane rakhti hai. Please detail me bataiye. Bahut meharbani hogi.	
Suwal no. 702	Masjidon par minaar lagana zaruri hai ? aur minaar rakhna kaisa hai ?	52
Suwal no. 703	Rabiul awwal shareef ke mahine me log mazaraat ko tharmacol se banate hain aur bhahut si cheezo ko banate hain ye kaisa hai ?	52
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Suwal no. 795	Kisi company ke share kharidna kaisa he.	85
Suwal no. 796	Kya mardo ko auraton ki tarah choti rakhna ya lambe bal rakhna jaiz hai quran o hadis ki roshni me wazahat farmayen,	85
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Suwal no. 1393	Asslamoalaikum v rehmatullahi v barkat hu, Jab hum durud sharif padhte he to kya durud sharif ko huzur sallallahu alahi wasallam ko bakhshwana chahiye ya fir hum koi buddi durud jaise durude muqaddas padhe to use bakhshwana chahiye ya bakhshna zaruri he Jabki har durud sharif jo hum dil se padhte he wo Huzur Sallallahu Alahi Wasallam sunte he to wo seedhe huzur tak pahuch jati he unhe bakhshane ki zarurat ha ya nahi, Hazrat Rehnumayi Farmaye	291
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Suwal no. 1398	Kya farmate hain, ulamae haq wa muftian e sharah mateen is masale me ki, ek aurat hamila hai ramazan me roze nahi rakh sakti, aur shawwal ke bad bachche ki paidaish ho jati hai, 40 din weh bhi gaye, aur 2 saal bachche ko doodh pilana hai, agar is dauran roze rakhti hai to din ko bachche ko bar bar doodh bhi pilana hai, jisse aurat ko khane ki talab ho sakti hai, aisi halat me aurat ko kya karna chahiye, wazahat farmaye,	292
Suwal no. 1399	sabse pehla silsila konsa he ? or kab suru hua ? or kisne suru kiya ?	293
Suwal no. 1400	Quraan shareef poora padhne ke bad quraan khatm dua padhni chahiye ya dusra quraan shuru kardena chahiye	293

Suwal no. 701

Hazrat Aqeeq nag kaun se rang ka pahnana hai. Size kya hona chahiye aur ulte hath me pahnne se koi nuksan to nahi matlab bathroom wagerah Jane me. Chandi Ki anguthi ka wajan kitna hona chahiye. Kya birth date bhi mayne rakhti hai. Please detail me bataiye. Bahut meharbani hogi.

Jawab:701 بسم الله الرحمن الرحیم
Koi bhi aqeeq, pehna jaa sakta hai, ulte hath me pehenne se koi nuksan nahi, toilet me pehn kar jaane me koi harz nahi, 4.5 masha se kam mikdar ki chandi me pehenna hai
واللہ سبحانہ وتعالٰی أعلمُ بالـصـواب

Suwal no. 702
Masjidon par minaar lagana zaruri hai ? aur minaar rakhna kaisa hai ?

Jawab: 702 بسم الله الرحمن الرحیم
Isme koi harz nahi, balki lagani chahiye, ki aaj kal imarate itni unchi hai ki, agar masjid par meenar naa banai jaaye to musafir masjid nahi dekh sakta, wo misl e ghar ke ho jayegi, lihaza **meenar lagana chahiye** taki door se masjid ke hone ka ilm ho jaye,
واللہ تعالٰی اعلم

Suwal no. 703
Rabiul awwal shareef ke mahine me log mazaraat ko tharmacol se banate hain aur bhahut si cheezo ko banate hain ye kaisa hai ?

Jawab: 703 بسم الله الرحمن الرحیم
Kaba, madine ya kisi bhi mazar ki misal banana jaiz hai, jabki wo dikhne me waise hi maloom ho, aur taziman ghar me bhi rakh sakte hai, koi harz nahi
Hadis e pak me hai : (musalman ki niyat uske amal se behtar hai)
واللہ تعالٰی اعلم

Suwal no. 704
Ainul hidayah kya hai

Jawab: 704 بسم الله الرحمن الرحیم
Ek kitab ka naam hai, jiske musannif **Maulana Syed Ameer Ali**, hain
واللہ تعالٰی اعلم

Suwal no. 705
Dadhi aur sar me mehendi lagana kaisa he ? kya ye kisi hadees se sabit he .Ek badmazhab ne kaha ke sarkaar ne ek ya do martaba lagayi he aur iske bad kabhi nahi lagayi isliye ke sarkar ko mehendi ki boo pasand nahi thi .meherbani hogi jawab den ?

Jawab: 705 بسم الله الرحمن الرحیم
Awwal to ye ki badmazhab se koi deeni baat sunne ke liye ulama e haq ahle sunnat ne isilye mana farmaya ki kahi inki koi bat waswasa ban kar dil me ghar naa kar jaye, isilye munafiq se naa deen sikho naa koi mas'ala puchho, aur koi rehnumai ki hajat ho to sunni masjid ki janib jana chahiye, sunni alim se rabitah karna chahiye, Lagana Mehndi ka baal aur daadhi me ulama ne **MUSTAHAB** likha hai, AlaHazrat ka bhi yahi fatwa hai, ki **mehndi lagana mustahab hai**, hume apne sunni aalim ki baat kafi hai, aur hadis me mehndi lagane ka hukm diya gaya aur ise islam ki zeenat kaha gaya,
واللہ تعالٰی اعلم

Suwal no. 706
Hazrat sajda tilawat me kya padhte hain ?

Jawab: 706 بسم الله الرحمن الرحیم

Wahi tasbih padhni chahiye jo namaz ke sajdo me padhte hain, aur kuchh naa padha sirf sajda kiya jab bhi ada ho gaya, magar sunnat reh gai,
واللہ تعالٰی اعلم

Suwal no. 707
Dekha jata hai ki biwi aur shohar ke beech jhagde fasaad hote hain to unme mohabbat kaise paida ho sakti hai ? Shariat me kya huqm hai.?

Jawab: 707 بسم اللہ الرحمن الرحیم
Roz din me kisi bhi waqt **786 bar** pani par **Bismillah** padh kar dum kare dono piyen, aur dono jitni roti khate ho usse adhi kar de, yani subha sham 2-2 khate the to, 1-1 kar den, (21 din tak), dono me mohabbat paida ho jayegi
واللہ تعالٰی اعلم

Suwal no. 708
Hazrat talaq ki kya shart hain ? kya talaq ke liye gawahi zaruri hai ?

Jawab: 708 بسم اللہ الرحمن الرحیم
Talaq ke liye kuchh khas lafz bhi shara me tey hain aur shohar ka aaqil baligh hona shart hai jaisa ki.
Bahar E Shariat Jild: 2 Safah: 111 par hai
"talaq ke liye shart ye hai ki shohar aaqil baligh ho, nabaligh ya majnu(n) naa khud talaq de sakta hai, na uski taraf se uska wali, magar nashe wale ne talaq di to ho jayegi ki ye baligh ke hukm me hai,... talaq me aurat ki janib se koi shart nahi, nabaligha ya majnunah ko talaq ho jayegi,

Talaq me 2 mard ki gawahi chahiye hoti hai, warna ek mard, 2 aurate, agar koi mard nahi sirf aurate hain to gawahi qubool nahi hoti, ye bhi shart hai,.
Jaisa ki **Mufti Jalaluddin Amjadi Qibla** fiqh e Hanafi ki Roo se ek Istafte ka Jawab dete huye arz karte hain
"agar ye bayan sirf aurat ka hai ki shohar ne 3 baar kaha tujhe talaq di, aur is baat par do mard ya ek mard do aurat adil gawah nahi hain aur shohar inkar karta hai to talaq sabit naa hogi.
Fatawa Faizur Rasool Jild:2 Safah:121
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 709
Hazrat kya hamela (pregnant) aurat ka talaq ho jayega ? plz zara tafsil se batayen ?

Jawab: 709 بسم اللہ الرحمن الرحیم
G, halat e hamal me talaq di to, sahi ye hai ki talaq ho jayegi, Fatawa Faizur Rasool Jild:2 Safah:111 par hai
"halat e HAMAL aur ghusse me talaq ho jayegi"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 710
Mere ek muslim dost ko dusre kom (hindu) ki ladki se pyar hua he or usse shadi karna chahta he, Kya Ye hamare kom me jayez he ? Aapke jawab ka talab gaar hun.

Jawab 710 بسم اللہ الرحمن الرحیم
Gair muslim ka nikah Muslim se kisi surat nahi ho sakta, aur agar ladki khud apni khushi se daman e islam ke zair e saye aa jaye to ab wo musalman shumar ki jayegi fir usse musalman ka nikah jaiz hoga,
Magar gair muslim ladki ko musalman karke nikah karna jaiz to hai magar aage iske kafi nuqsan dekhne ko milte hai, awwal to ye mohabbat **mard** ki hai deen ki nahi, doosra ise khud deen sikhna padega warna bachcho ki tarbiyat nahi kar sakegi, agar mard ise khud shuru se sare deen ki history bataye ya sikhaye to

ye kaam dhandha kab karega, lihaza, faqat mohabbat ki khatir baki mamle me farq padhta hai, aur dushmaniya jo apas me ho jaati hai, fir danga fasad aur aajkal to waise bhi hindustan ki HAWA KHARAB chal rahi hai, to beshak agar koi musalman hona chahe to **MARHABA**, magar zabr ya zor se aisa qadm naa uthaye, warna bad me ladai hone ki surat me ladki deen chhod deti hai, kyunki ye mohabbat deen ki nahi us shakhs ki hoti hai, Baki islam laane ke bad do gawah ki maujoodgi me nikah karega to nikah ho jayega.
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 711
imama ko پگڑی (pagri) kah sakte hai ya nahi,

Jawab: 711 بسم اللہ الرحمن الرحیم
Imame ko pagri kehne me **sharann koi gunah nahi**, magar isme ilaqe ke urf ka bhi dakhal hai, agar kahi log pagri se murad panjabi ki pagdi samajhe to kehne se bacha jayega, aur imama hi kehna chahiye.
واللہ تعالٰی اعلم

Suwal no. 712
Assalamualaikum Hazrat, Aaj kal dekha jata hai ki naat-e-paak ya manqabat ko gaane ki tarz par padha jata hai. To ye gaane ki tarz par padhna aur sunna kaisa hai. Baz dafa aisa bhi hota hai ki kisi ne naat ki tarz banai aur padhi to kahin na kahin gaane se mil gai. Lekin padhne wale ki niyat sahi hai use nahi pata ki aisi tarz par koi gaana bhi hai. Lekin sunne wale ko lag raha hai ki ye gaane ki tarz par hai to aise me wo kya kare naat sun sakta hai ya nahi. Jawab inayat farma den ?

Jawab: 712 بسم اللہ الرحمن الرحیم
Naat ya manqabat ko **filmi gaano ki tarz par padhna HARAM hai**, aur agar kisi ne koi naat kisi majlis me apni tarz par padhi, fir baad me maloom hua ki wo gaane ki mushabihat par ho gai, yani aisi tarz me gaane maujood hai, to is surat me is majlis me padhne wale par koi gunah nahi, magar kyunki ab khabar dar hai to ainda mehfil me isi naat ko bilkul pehle wali tarz par nahi padh sakta, balki mera mashwara hai ki jaise hi khabar dar ho jaye ki uski naat ittifaq se gaane ki tarz par hai, to jald use doosri tarz me tayyar karke padhe taki, awam me nai tarz aam ho, warna log pehli hi gaane wali tarz par padhna shuru kar denge.
واللہ تعالٰی اعلم

Suwal no. 713
kya biskut par niyaz ho sakti he

Jawab: 713 بسم اللہ الرحمن الرحیم
Ho sakti hai koi harz nahi, har jaiz aur halal cheez par niyaz ho sakti hai,
واللہ تعالٰی اعلم

Suwal no. 714
Kya nashe ki halat me di gayi talaaq , talaaq mani jayegi

Jawab: 714 بسم اللہ الرحمن الرحیم
Nashe ki halat me talaq dene se talaq ho jayegi, Jaisa ki Bahar E Shariat Jild: 2 Safah: 111 me hai
“nashe wale ne talaq di to ho jayegi ki ye baligh ke hukm me hai”
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 715
Niyaz kya hoti he ?

Jawab: 715 بسم اللہ الرحمن الرحیم

Niyaz tohfe ko kaha jata hai yani ek musalman apne dusre murda ya zinda musalman ko kuchh nek amal karke ya quran padh kar iska sawab tohfe me deta hai, aur khana musalman ko taqseem karta hai, ise hi niyaz kaha jata hai,
واللہ تعالٰی اعلم

Suwal no. 716
jannati mard ke liye hoore aur jannati aurton ke liye kya hai ?

Jawab: 716 بسم الله الرحمن الرحيم
Unke shohar, jo shadi shuda nahi thi to uski shadi unse ki jayegi jo duniye me bagair shadi wafat paye,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 717
hamari maa se hamare papa pairo ko dabwate hen kya islam me shohar ki sewa karne se jannat milti he

Jawab: 717 بسم الله الرحمن الرحيم
G, sahi farmaya apne, aur iska qaida ye hai ki, Shohar ki khushi se allah razi, aur allah ke razi hone se jannat milti hai, Shohar ki narazgi se allah naraz, aur allah ki narazgi se dozakh milti hai, to kaha jaa sakta hai, ki shohar ki razamandi se jannat milti hai,
(magar ye is surat me hoga, jabki namaz roza parde ki paband ho, fir shohar ki khidmat kare, aisa nahi ki naa namaz naa roza, naa aur shariat ki perwi to aisi surat me jannat ki ummid kis tarah hayadar ko jaiz ho sakti hai.
واللہ تعالٰی اعلم

Suwal no. 718
shariya qanoon kise kahte hain? Aur hamare mulk me shariya kanoon kya hai

Jawab: 718 بسم الله الرحمن الرحيم
Islami hukumat ya muslim badshah ke laagu kiye gaye shariat ke qanoon ko hi sharia ya qanoon kehte hai, ya lafz shariat khud islamic qanoon ko kehte hain, aur hind me shariaya qanoon nahi hai,
Aise suwal ke liye apko apni masjid ke imam se bhi rabita rakhna chahiye, aisi baate unse bhi sikhne ko mil sakti hain,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 719
Hazrat kya phone pe Photo lag sakti hai.

Jawab: 719 بسم الله الرحمن الرحيم
Phone ke profile ya screen par photo ke bare me baz muftiyan e kiram jawaz ke qail hai, lihaza ikhtilafi masail se **bachna mustahab hai**, warna laga sakte hai, phone me kheench kar phone me hi rakh sakte hai, printout nikalwane ki ijazat nahi
واللہ تعالٰی اعلم

Suwal no. 720
Assalamu Alaikum Hazrat, Ye Muslim me Tyagi Caste Koun Hote Hai. Inki shuruat kaise hui. Hamne pahli baar suna hai. Inki dosti kya sahi hai.

Jawab:720 بسم الله الرحمن الرحيم
Ye islamic group he SHAADI.COM walo ka group nahi jahan apko cast matching ki detail di jaye, jo bhi sunni musalman hai, uski tazeem lazim aur bila wajeh shara dil dukhana, haram, uski jan, mal, izzat, ap par haram, uski gheebat, chughli, keena haram, fir chahe, **tyagi** ho, khan ya julahe, balki julahe ko bhi **bator e**

tana julaha kehna haram hai, aur har badmazhab ki dosti buri, har sunni ki achhi, aur dosti aur dushmani allah ke liye honi chahiye. Apni zaati fayede mal dolat ke liye nahi.
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 721
Asalam o alaykum, jis ghar me intikal ho jata he aur waha par 40 din tak roshni karna zaruri he par waha par kuchh majburi ki wajah se waha par koi he nahi aur waha 10 va 20 va and 40 va 30 din ka kiya gaya he koi haraz ? ab waha par roshni nahi ho pa rahi he.

Jawab: 721 بسم اللہ الرحمن الرحیم
*Jis ghar me intiqal ho jaata hai wahan par roshni karna kuchh zaruri nahi, balki bila wajah ki roshni karna gunah hai kyunki ye maal ka israf hai aur ye israf Gunah hota hai,
*40va ke liye 40 din bad hi karna koi zaruri nahi iska naam bas 40va hai, chahe 30 me kar lo 25 me, koi harz ki baat nahi hai, ye ek tarike ka isaal e sawab hai, yani hota ye hai ki, ek din muqarrar kar liya jata hai ki is din qurankhwani ya naatkhwani ya koi bhi nek amal hoga sab log hazir ho, isse sab ek sath nek kam karte hai to sawab zyada ho jata hai, fir wo swab marne walo ko bhej diya jaata hai, fir chahe 25 din me bheje ya 45 din me naam 40 va hai, asl kaam sawab pahuchana hai jo ki har din jaiz hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 722
kiya qawwali haram hai, hai to kyun, khwaja gareeb nawaz koun si qawwali sunte the us me daf hota tha aur gous paak qawwali sunte the aur daf dhol ki hi shakal hai ya nahi,

Jawab: 722 بسم اللہ الرحمن الرحیم
Qawwali, dhol tashe ya deegar musicial instruments ke sath Haram haram sakht haram ashad haram hai, or qawwali jo music ke sath hoti hai ye bhi haram hai or kisi buzurg se sabit nahi, balki auliya allah sirf kalam sunte the usme music nahi hota tha. Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,... aur chishti silsile ki taraf iski nisbat karna mehez BATIL HAI,

Kashul Fana An Usool Al-Sama me hain
Logo ne apne ghalba e haal wa shoq me mazameer ke sath qawwali suni, aur hamare peeran e tariqat ka sunna is tohmat se pak hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 723
kiya sayyed ko aag nahi jalati ?

Jawab: 723 بسم اللہ الرحمن الرحیم
Dunyawi aag insani jism ko jalane par qadir hai, aur ye fitrat e insani bhi hai ki, dunya ki taqleef har jism ko mehsus hoti hai, aur jo sayyido ke bare me zikr hai ki unhe aag nahi jalayegi, wo is dunyawi aag ka zikr nahi, balki dozakh ki aag ka zikr hai, han, agar dunya me koi sayyid, **ba-karam wali ho** to beshak yahan bhi aag naa jala sakegi, naa unhe, naa unke kapdo ko, rahi jahannam ki aag to **AlaHazrat Imam Ahmad Raza khan** Fatawa Razawiyya Jild:29 Safah:936 par Farmate hain
“sayyid jo waqa’i ilm e ilahi me sayyid (sadat) hon, unke baare me RAB se ummid e wasiq yahi hain ki, akhirat me unko KISI GUNAH PAR AZAB NAHI DIYA JAYEGA,”

Imam ki is tehrir se zahir hai ki azab hi ke liye jahannam me bheja jata hai, lihaza, wo is aag se door rahenge balki deegar (hashr, qabr wagera) ke azab se bhi allah chahe to mehfuz rahenge, aur **“azab naa diya jayega”** is baat se dozakh ki aag se bachna sabit hai,

Hadis e Pak me hai: انما سیت فاطمۃ لان اللہ تعالٰی حرمھا وذریتہا علی النار
(inka fatima naam islye hua ki allah ne inko (fatima ko) aur inki tamam aulado ko (sayyido ko) aag par haram farma diya.)

Ek aur Hadis e Pak me hai: ان اللہ غیر معذبک ولا ولدک اوکما قال صلی اللہ تعالٰی علیہ وسلم
(Aye fatima Allah naa tujhe azab karega, naa teri aulad me se kisi ko.)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 724
Wife and hasband sath rat guzarne ke bad subah nahane ka koi tareeqa hai wo kaisa hai plz batayen

Jawab: 724 بسم اللہ الرحمن الرحیم
Wahi tariqa hai jo gusal farz hone par hoga, aur wahi 3 farz hain har gusal e wajib men, iske bad ka koi khas gusal hota ho? aisa mere ilm me nahi, magar logo me mash'hoor hai, magar ghalat hai
واللہ تعالٰی اعلم

Suwal no. 725
Salam Hazrat, is qism ki cds, "**Ghareeb nawaz aur ek jadugar**" wagera ki aur qawwali ki dargah par milte hai, iske mutaliq batayen ki ye jaiz hai ya nahi.

Jawab: 725 بسم اللہ الرحمن الرحیم
Jo is daur me auliya ki karamat aur waqiyat ke liye cd's tayyar ki jaati hai, wo music se aaluda hoti hai, aur fir, waqya byan jo kiya jaa raha hai, usme kitna sach he kitna jhooth, ye andaza bhi mushkil aur fir uski beparda **aurato ki bhi adakari** shamil hoti hai, lihaza aisi **khurafat se bachna chahiye**, naa iska sunna jaiz na khareedna, walio ki karamat ke liye behtreen zariya **ulama e ahle sunnat ki sohbat** hai aur sunni alim ki likhi kitab, Raha qawwali to qawwali jo maujooda daur me music ke sath hoti hai, HARAM hai aur kisi buzurg ne is tarah nahi suni naa ghareeb nawaz ne naa ghaus e azam ne, aur jo kehte he, chishti silsile me qawwali jaiz hai, wo jahil e mutlaq hai, beshaq jo qawwali hamare buzurgo ne suni hai wo music se pak hoti thi, usme sirf allah ki shan me kalam hota hai, **dhol nahi**, aur koi wali shariat ke khilaf kam karke wali nahi ban sakta aur ek ahm baat, **WALI JAHIL NAHI HO SAKTA**< *WALI 100% ALIM HOGA*, ab aap khud andaza laga lo, aalim hone ke baad shariat ka ilm nahi to WALI nahi, WALI hai to Haram kam nahi kar sakta, ye ilzaam hai, allah jahil sufio ko aql e saleem de,
Qawwali, dhol tashe ya deegar musical instruments ke sath Haram haram sakht haram ashad haram hai, or qawwali jo music ke sath hoti hai ye bhi haram hai or kisi buzurg se sabit nahi, balki auliya allah sirf kalam sunte the usme music nahi hota tha. Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,... aur chishti silsile ki taraf iski nisbat karna mehez BATIL HAI,

Kashul Fana An Usool Al-Sama me hain
Logo ne apne ghalba e haal wa shoq me mazameer ke sath qawwali suni, aur hamare peeran e tariqat ka sunna is tohmat se pak hai,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 726
Qalava bandha kaisa?

Jawab: 726 بسم اللہ الرحمن الرحیم
Qalava Bandhna Mazar ka Jaiz nahi, **Mushabihat e Kuffar** hai, isse roka jayega, aur khud bhi bacha jaye,
واللہ تعالٰی اعلم

Suwal no. 727
Janamaz pe sazde ki jagha par paon rakhna be adabi he ya nahi us jagah ka ehtram he ya nahi

Jawab: 727 بسم الله الرحمن الرحيم
Ehtiat karne me harz nahi, balki poori janamaz ka adab kijiega, aur uski paki ka khyal rakhe to iski bhi barkate payen, magar paun rakhna us par gunah nahi, “**ba-adab banaseeb, be-adab benaseeb”**
واللہ تعالٰی اعلم

Suwal no. 728
huzoor ye irshad farmayen ki dunya ke sabse bade wali ka naam kya hai. yani poori dunya me aur kal qiyamat tak kis wali ka martaba sabse bada hai unka naam ?

Jawab: 728 بسم الله الرحمن الرحيم
Duniya ke sabse bade wali ka naam “**ABU BAKR SIDDIQUE**” hai (radiallah anhu)
والله سبحانه وتعالی أعلمُ بالصواب

Suwal no. 729
Nikah me Jo wakil banta he wo kis taraf ka hona chiye ladki ya ladke walo ki taraf se, Hazrat rahenumayi farmaye ba hawala

Jawab: 729 بسم الله الرحمن الرحيم
Dono ka baligh mard, sunni musalman hona zaruri hai, aur chahe ladki ke rishtedar ho ya ladke ke ya dono me se koi naa ho, koi bhi waha maujood ho ya padosi ho, isme koi shart ya qaid nahi, do gawah chahiye,
والله تعالیٰ أعلمُ بالصواب

Suwal no. 730
Bhai janaze ke saath jane se lekar dua mang kar wapas aane tak hadees ke mutabiq ek musalman ko kitna sawab milta hai

Jawab: 730 بسم الله الرحمن الرحيم
Kisi wali ki namaz e janaza me shamil hone se padhne walon ki bhi maghfirat ho jaati hai,
Huzoor ne farmaya: jab koi jannati ki wafat ho jaati hai, to Allah haya farmata hai ki un logo ko azab de jo uska janaza le kar chale, aur uske pichhe chale aur jinhone iski namaza e janaza ada ki,

Hazrat dawood (alaihissalam) ne Allah se arz ki, ki aye Allah jisne mehez teri riza ki khatir janaze ka sath diya uski kya jaza hai, Allah ne farmaya jis din wo marega to firishte uske janaze ke sath chalenge, aur me uski maghfirat karunga.

Sahih Muslim me hai
“jo shakhs sawab ki niyat se apne ghar se janaze ke sath chale, namaz e janaza padhe aur dafan tak janaze ke sath rahe, uske liye do qir’at sawab hai, jisme se har qir’at uhud pahar ke barabar hai, aur sirf janaze ki namaz padh kar aye, (dafan me shamil naa ho) to uske liye ek qirat ka sawab.
والله سبحانه وتعالی أعلمُ بالصواب

Suwal no. 731
jo koi namaz jan bujh kar chhor de uski kya saza hai,

Jawab: 731 بسم الله الرحمن الرحيم

Qasdan namaz tark kar dena haram aur jahannam me le jaane wala kaam hai, jab tak tauba kar ke uski qaza naa padh le aur aisa karne wala fasiq hai,
Hadis- jiski namaz fot ho gai, goya ki uske ahl o maal jata raha
Hadis- jisne qasdan namaz chhor di jahannam ke darwaze par uska naam likh diya jata hai
Hadis- jo qasdan namaz tark kar deta hai allah wa rasool usse bari uz zimma hain,
Hadis- jis deen me namaz nahi usme koi khair nahi
Hadis- jisne namaz chhor di uska koi deen nahi, namaz deen ka sutoon hai
Hadis- islam me uska koi hissa nahi jiske liye namaz naa ho
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 732
New year ki mubarak baad dena kaisa ?

Jawab 732 بسم الله الرحمن الرحيم
Fizol, batil mehez hai,
واللہ تعالی اعلم

Suwal no. 733
New year ki mubarak baad ka jawab dena aur mubarak bad dena dono kaisa? Hazrat jawab soon plz

Jawab: 733 بسم الله الرحمن الرحيم
Fizul batil mehez hai, aur waqt ki barbadi hai, yahoodio se mushabihat
واللہ تعالی اعلم

Suwal no. 734
Aapki bargah me suwal ye he ki pajama ya tehband takhno se kitna upar rakhna sunnat he Agar koi niche rakhta he iski koi mumanat maojud he bil havala irshad farmaye

Jawab: 734 بسم الله الرحمن الرحيم
Payjama ya tehband itna uncha ho ki jisse takhne dikhai de to sunnat ada ho jayegi isse uncha pehnna, ki jisse badmazhab se mushabihat paida ho to isse roka jayega, aur takhno se neeche rakhne ki mumaniat maujood hai magar wo **TAKABBUR ki qaid ke sath** hai, yani jisne takabbaur ke sath kapde latkaye to gunahgar hai, aur takabbur ke sath naa ho to **khilaf e sunnat** hai, makruh, gunah nahi aur namaz me bhi koi karahat nahi,
واللہ تعالی اعلم

Suwal no. 735
biwi kehna kam manti he sirf mera hi dhiyan rakhti he baki ghar walo ka nahi kiya karna chahiye.

Jawab: 735 بسم الله الرحمن الرحيم
Kuchh kotahi apke ghar walo ki janib se bhi hogi jiska apne zikr nahi kiya, agar wo apka kehna manti hai to aap use ghar walo ka kehna manne ko bhi kahen, aur kya ajab apke ghar wale usse us khidmat ki ummid rakhte ho jo uske zimme nahi ya jiski wo ahl nahi,
واللہ تعالی اعلم

Suwal no. 736
Agar shohar ka intekal ho jaye aur biwi apne nanihal chali jaye aur kuchh Dino ke baad biwi ke mayke wale uska saman Le jana chahe jo dahej me mila hua tha to ispe kiska haq hoga ?

Jawab: 736 بسم الله الرحمن الرحيم

Jo saman aurat ke ghar walo ki taraf se aurat ko diya jaata hai wo usi aurat ki milk hai uski ijazat ke bagair use koi istimal bhi nahi kar sakta, aurat chahe to wo saman wapas le ja sakti hai, doosre ko istimal karna ya qabza kar lena jaiz nahi,
واللہ تعالٰی اعلم

Suwal no. 737
Kapdo ka napak hona kya hai. Matlab ke agar naaf se niche kapda napak ho jaye to kya upar ka kapda bhi napak hoga kya ?

Jawab: 737 بسم اللہ الرحمن الرحیم
Najasat kapde ya jism par jaha lagegi bas usi hisse ko napak karegi, pure kapde ya jism ko nahi, agar ek payenche par napaki hai to, doosra payencha pak rahega, aur upar ke kapde par bhi kuchh fark nahi jab tak najasat us par naa lag jaye,
واللہ تعالٰی اعلم

Suwal no. 738
Ajkal logo me ek baat dekhi jati hai ki wo kisi dusre ka phone lete hai, aur uske whtsapp, gallery, massage me ja kar padhna shuru kar dete hai, aya ye sahi hai ya nahi, ki kisi ki ijazat ke bagair, phone ke msg padhna ya whatsapp status chek karna, aur shariat me iska kya hukm hai,

Jawab: 738 بسم اللہ الرحمن الرحیم
Dekhne ke liye phone lene me harj nahi, magar phone hath me aate hi, uske msg dekhna, whtsapp ke msg dekhna aur padhna ya uske personal photo gallery me chori se photo, wagaira chek karna haram hai, Ahadees me iski mumaniat aai ki bila ijazat kisi ka khat padhna mana hai, aur **msg electronic khat** ke hi hukm me hai, isi tarah kisi ka msg ya koi bhi kitab tehrir **chori se padhna haram** hai, aur aisa karne wale ne gunah e kabeera kiya jahannam ka haqdar bana, aur is kam se ainda tauba karna lazim hai,
Hadis me farmaya: من نظر فی کتاب اخیہ بغیر اذنہ فانما ینظر فی النار۔
(jo apne bhai ka khat be uski ijazat ke dekhe, weh bila shubah aag dekh raha hai,)

Fatawa Razawiyya Jild:24 Safah:712 par hai:
Be uski ijazat ke lifafa chak karna (khat kholna) gair ki milk me tasarruf hai, najaiz hua ki sharan haram hai

Isse pata chala ki bila ijazat kisi ke phone me msg ka padhna gunah hai, aur isi tarah kisi ki personal diary, copy wagera ka hukm hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 739
Hazrat mureed ke mayene kya hain. Aur kya kisi ka mureed hona zaruri hota hai.

Jawab:739 بسم اللہ الرحمن الرحیم
Waise to deeni shagird ko bhi lugvi etbar se **mureed kaha jata hai** magar tariqat ki istilah me mureed kehte hai, kisi jama’e shara peer ke hath par khud ko bech dene ka naam, yani kisi ki ghulami ka patta apni gardan me dalne ka naam taki kal bina malik ke awara shumar naa kiya jaye, aur mureedi naam hai, apne zahir aur batin ki islah ka naam, aur allah wa rasool ki nazdeeki hasil karne kaa naam, iman ki hifazat ka naam akhirat ko sawarne ka naam kal qiyamat me kisi ke saye me rehne ka naam, qabr me aram paane ka naam, jo bina wali e kamil ki nazar se sab ke liye mumkin nahi,
Dono jahan ki bhalaiya or iman ki hifazat ke liye kisi kamil peer se mureed hona chahiye,
Mureed hona sunnat hai, Quran e pak me irshad e bari t’ala hai (surah bani israil ayat:17)
“jis din ham har jamat ko uske imam ke sath bulayenge”

Is ayat ki tafseer me **nurool irfan** me hai
Isse maloom hua ki dunya me kisi nek ko apna imam bana lena chahiye, **shariat me taqleed** karke aur **tariqat me byet** ho kar, taki hashr achho ke sath ho, agar saleh imam na hoga to uska imam shaitan hoga,

Aur sahaba ne huzoor ke hath par bayet bhi ki jise quran me irshad famraya (surah fatah:10)
"weh jo tumhari bayet karte hain, weh to allah hi se bayet karte hain, unke hatho par allah ka hath hai,"
Is ayat se mureed hone ka saf saboot hai,

Aur baz auliya kiram se bhi sabit hai jaisa ki ba-yazeed bistami se riwayat hai.
روی عن ابی یزید (رضی اﷲ تعالٰی عنہ) انہ قال من لم یکن لہ استاد فامامہ الشیطان
(jiska koi peer nahi uska peer shaitan hai")

Is liye behtar hai kisi nek shakhsiyat se mureed ho jana chahiye, taki **gaus e azam ke mureedon me** shamil hone ka sharf hasil ho, **Sarkar e gaus e azam** farmate hai:
"Mera hath mere mureed par aisa hai, jaise zameen par aasman"
Aur farmaya **huzoor gaus e azam** ne
Mujhe ek daftar(register) diya jo hadd e nazar tak wasi hai, jisme mere mureedo ke naam hain,qiyamat tak aur mujhse farmaya gaya ye sab hamne tumhe de daale,"

Bas itna kafi hai ki mureed hone ka koi nuqsan nahi, balki amal e nek aur ruhaniyat me taraqqi hi hoti hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 740
Jis jagah (area) me azan na sunai deti ho. Waha kaise pata lagaye Ki namaz ka waqt ho Gaya hai. Matlab agar namaz waqt se padh li gai ho to kya qubool hogi ?

Jawab: 740 بسم الله الرحمن الرحيم
Namaz ki sharait me se waqt ka hona shart hai azan ka hona nahi, agar kisi jagah azan ki awaz nahi aati or koi shakhs waqt hone par namaz adaa karega to namaz sahi ada ho jayegi, maslan kahi 12.30 pm par zohar ka waqt lag gaya ab azan chahe 1 baje ho aur koi azan se pehle 12.31 par apni namaz padhna chahe to namaz e zohar ada ho jayegi,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 741
Hazrat agar kisi ladki ki shadi hone wali ho or uski shadi ka Sara paisa chori ho jaye or koi kam waqt me paiso ka intizam karde wo bhi jua khel kar paise de to kiya wo lena jaiz he ? or iske alawa koi or sahara bhi nahi ho, paiso ke na hone se shadi toot bhi sakti he jawab den ho sake to jaldi

Jawab:741 بسم الله الرحمن الرحيم
Agar paise chori ho gaye ho to iska matlab ye nahi ki shadi nahi ho sakti, ye alag baat hai ki ajkal logo ne shadi ko mushkil bana diya, kuchh paise kisi se qarz le kar sada nikah kiya jaa sakta hai, shadi ke liye laakho Rs. Ka intizam kuchh zaruri nahi, raha shadi tut jane wali baat, to is baat ka yaqeen rakhna chahiyeki allah ne jaha jiske sath aur jis waqt par nikah likha hai wo ho kar rahega, chahe paise chale jaye ya ankh ki roshni, jaha shadi lagi hai,waha apni majburi bayan kar den, ki wo log ya to shadi aage bada den warna sada nikah kar len, agar wo sade nikah par razi ho to behtar warna koi samajhdar ke ghar rishta karen, jo musalman ki majburi ko samajhe, raha juye ka paise lena to.
Jis shakhs ne juye me paise jeete ye paise khud uske haq me bhi **halal nahi haram hai**, to wo ye paise kisi doosre ko kaise de sakta hai, jabki un paise ka usi shakhs ko wapas karna wajib hai jisse jeete hain,
Fiqh ka ek mash'hoor qaida hai : ما حصل بسبب خبیث فالسبیل ردہ
jo gair e sharai zariye se hasil hua, use wapas kiye bagair chara nahi,

Fatawa Mustafaviyya Safah: 453 par hai
"bazi lagana aur jua khailna haram dar haram sakht khabees kaam"

Agar shadi me kuchh waqt baqi ho to ghar ke har fard subha fajr ki namaz se pehle 100 martaba ye kalima padh le, سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ ، سُبْحَانَ اللّٰهِ الْعَظِیمِ أستغفر الله Allah ne chaha to gaib se sara saman ho jayega, aur sara din chalte firte ye kalima kasrat se padhte rahe قلت حيلتي انت وسيلتی ادرکنی یا رسول الله
(qallat heelati anta wasilati adrikni yaa rasoolallah)
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 742
Hadees ke hisab se kisi musalman se dushmani teen dino se zayda nahi rakh sakte ye hadees kafiro ke liye bhi lagu hai kya janab ?

Jawab: 742 بسم الله الرحمن الرحيم
Aapne jawab apne hi suwal me khud de diya ki "**hadis ke hisab se musalman se**" isse pata chala ki musalman se bila ijazat e sharai dushmani rakhna jise keena kaha jata hai haram aur gunah e kabeera hai, aur kafir isse bahar hai, mushriq aur bad mazhab se dil me dushmani, hasad rakhna wajib hai, kyunki Dosti allah ke liye aur dushmani Allah ke liye honi chahiye, aur agar kafir mushrik badmazhab sab se dosti rakhega to zarur jahannam ka haqdar banega,
Hadis e pak **(Musnad Ahmad**) me farmaya
"sabse zyada allah ko pyara hai allah ke liye dosti aur (allah hi ke liye) bughz rakhna
Aur ek **hadis** (**Tirmizi**) me farmaya"
"jo kisi se allah ke liye mohabbat rakhe, allah ke liye dushmani rakhe, allah ke liye de aur allah ke liye mana kare, usne apna iman kamil kar liya,"

In ahadeeso se maloom hua ki, bughz hasad keena, badmazhab se zarur rakhna chahiye, aur jo log kehte hai ki wahabi deobandi har kalima padhne walo ko bura naa kaho wo in hadiso se ibrat hasil kare, ye hadis musalman ke haq me nahi , kyunki musalman se dushmani ka hukm allah wa rasool ne nahi diya, balki farmaya **"bhai bhai ho jao**"
والله سبحانه وتعالی أعلمُ بالصواب

Suwal no. 743
Asslamu Alaikum, Kya khade ho kar wuzu karna sahi hai ? Maslan jaise log station par ya wash basin me khade hokar wuzu karte hai ?

Jawab: 743 بسم الله الرحمن الرحيم
Khade ho kar wuzu karne me kuchh gunah nahi, aur wuzu bhi sahi ho jayega, magar wuzu me **bethna mustahab hai**, agar beth kar karega to zyada sawab payega, aur khade ho kar karega to wuzu ke sawab me kuchh kami naa hogi bas zyada(extra) sawab jo milna hai usse mehroom rahega,
Aur wuzu naam hai char(4) farz ke dhul jaane ka, jisne wuzu ke char farz ada kar liye wuzu ho gaya chahe beth kar kare, let kar kare, ya bhool se kar le, ya koi or karwa de, ya barish me dhul jaye behrhal har surat me wuzu sahi hoga, magar beth kar hi karna chahiye, magar khade ho kar kare to bhi kuchh gunah nahi,
والله تعالیٰ أعلمُ بالصواب

Suwal no. 744
Asslamu Alaikum, Janab Allah se dua mangte samay unke rasool ke sadqe me ya khwaja garib nawaz ke sadqe ya waseele ka zikr karna lazimi hai. Matlab gunah to nahi. Kya aisa karna sahi hai.

Jawab: 744 بسم الله الرحمن الرحيم

Lazmi to nahi naa bina waseele ke mangna kuchh gunah, magar huzoor ya kisi wali ke waseele se hi dua mangni chahiye, isme qubooliyat ke imkan zyada ho jaate hai, aur allah ne quran e pak me bhi uski taraf waseela laane ka hukm diya hai, Sureh maida ayat 35 me hain
"Aye Imaan waalo, Allah se Daro aur uski taraf Waseela Dhundo"

"Hazrat usman bin Hanif ko Huzoor (عليه السلام)Ne ye Dua Maangne ka hukum diya: "Aye Allah Main tere Nabi ke WASEELA Jaleela se teri taraf tawajjo karta hun, Ya RasoolAllah mai Aapke WASEELE se Apne Rab ki taraf apni Hajaat ke barey me muwajja hu, takay woh poori hojaye

Hazrat Ali (RaziAllahu anhu) farmate: hain: "Maine Nabi (Sallallahu Alaihi wasallam) se suna: Abdaal, Shaam me hote hai, ye 40 mard hain, inme se jab koyi ek marta hai to khuda uski jagha dusra Muqarrar kar deta hai, Inke WASEELE se barish hoti hai, inke WASEELE se jang me fateh milti hai, aur inke WASEELE se Shaam waalo par Aazab dafa kiya jata hai.
Mishkaat, jild:1, Baab-Yaman-o-Shaam
واللہ تعالٰی اعلم

Suwal no. 745
Agar koi khuda ko nahi manta to uska kiya hota hai,

Jawab: 745 بسم الله الرحمن الرحيم
Jo khuda ki zaat ko naa mane wo **musalman nahi,** aur hamesha ke liye jahannam me rahega kabhi nikala nahi jayega,
واللہ تعالٰی اعلم

Suwal no. 746
Safar jisme qasr ka huqm lagta hai, me qaza namaz ka kya huqm hai, safar me qaza namaz ki tadad qasr ki jayegi ya nahi ?

Jawab: 746 بسم الله الرحمن الرحيم
Dekhe is masale me gaur karne ki baat ye ki, qaza namaz me ye nahi dekha jayega ki safar me padh rahe ho ya watan me, balki qaza namaz me ye dekha jaata hai, aap kon si qaza ada kar rahe ho, wo qaza jo kabhi aapne safar me qaza ki thi ya wo jo apse watan me qaza hui, fir usi ke mutabiq uske ada karne ka hukm hai, jagah chahe jaha ho, safar me karo ya ghar me ya **chand par**, maslan, aap safar par ho, or apke pas khali waqt hai, ap sochte ho ki kuchh qaza umari padh lu, to agar watan ki qaza padh rahe ho to poori hi padhi jayegi (chahe safar me padho) aur agar aap safar wali qaza namaz poori karna chahte ho to uske liye safar par hona kuchh zaruri nahi (wo adhi hi ada hongi, chahe ghar(watan) par ho, khulasa e kalam ye hai, ki qasar ka hukm maujooda namaz par hai, yani jab banda safar par ho to 4 farz ke 2 padhna wajib hai, aisa nahi ki qasar ki qaza safar par hi hongi,
Yani jo namaz (watan ki) poori qaza hui, unki qaza poori ada karna hai, (chahe ghar pe ho ya safar me)
Aur jo namaz safar me qaza hui unhe adhi hi ada karni hai (chahe ghar pe ho ya safar me)
Ummid hai aap meri baat samajh gaye honge,
واللہ تعالٰی اعلم

Suwal no. 747
Kya salat ul hajat padhne ka sawab nafil namaz jaisa milta hai ? ya sirf hajat ke liye hogi, matlab agar koi duniyavi hajat ke liye 2 rakat nafil ada karta hai to uska azar dunya me hajat poori hone ke baad akhirat me bhi sawab milega ya sirf duniya me hajat poori hone tak hai ?

Jawab: 747 بسم الله الرحمن الرحيم

Ye bhi nafil ke tor par hi padhi jayegi, hajat ka poora ho jana us namaz ki qubooliyat ki nishani hai, aur ibadat ka qubool ho jaana sawab se khali nahi hota, jis tarah kaha jata hai, ki **wuzu se gunah mit jate hai**, iska ye matlab nahi ki wuzu ka badla gunah ko mita kar de diya gaya, nahi balki gunah maf huye ye wuzu ki fazilat aur sawab qiyamat me bhi hoga, kaha jata hai, **namaz buri baat se rokti hai**, koi namazi buri baat se ruka to iska matlab ye nahi ki iska hisab barabar, balki in namazo ka sawab akhirat me bhi diya jayega, Hajat ka poora ho jana us namaz ki fazilat mana jayega, aur sawab akhirat ke liye hai, yani is namaz ka sawab waha diya jayega, namaz ibadat hai, aur har ibadat ka sawab (**jo qubool hui**) allah zarur musalmano ko dega, **Beshaq allah sabse bad kar dene wala hai aur naa uske khazano me koi kami**
Tumhara Rab farmata hai Quran Surah: 99 Ayat: 7 me
“to jo ek zarra bhar bhalai kare use dekhega”
واللہ تعالٰی اعلم

Suwal no. 748
Hazart Agar fajr Ki azan 5:44 par ho aur Kisi ko ghar se 5:30 par duty Jana ho to kya weh 5:10 par namaz Adaa kar sakta hai. Kya namaz qubul hogi ?

Jawab: 748 بسم اللہ الرحمن الرحیم
Janab ki baargah se mujh gunahgar ki dar e khasta par pehle bhi ye suwal badi shaan o shoqat ke sath tashrif laya tha, aur mujh natawa ne iska jawab shariat ki roshni me huzoor ki bargah e aalishan me bheja tha, jo suwal no. 740 par darj he.
Fir janab ne jawab kuchh yun arz kiya tha ki **“mujhe 740 ka jawab mil gaya shukriya Hazrat”**
Main tamam ahle sunnat ki nazar is khas baat ki janib ferna chahta hu ki, ye jo kaha jaata hai, ki aap jawab milne par agah karo, iska maqsad yahi hai aur ye isi surat me he ki **aapko jawab mila aur samajh aya** aur mutmaeen ho, aur koi shaq shubha ho to fir se suwal kar lo, aur agar pehle jawab samajh aya to fir karne ki zarurat nahi, or agar pehle samajh hi na aya to “**shukriya ada karna**” kahi tumhe jhooth me na dal de, Is tarah khyal karna chahiye, agar samajh nahi aya to saf byan karo, ya koi surat, jawab se paida ho gai to byan karo, warna hame yahi lagta hai, aap samajh gaye, fir suwal dohraya jata hai, to lagta hai, pehle apne dil rakhne ke liye jhooth bola aap samajhe hi nahi the,
Apke suwal ka jawab wahi pehle wala hai,
Waqt lagne se pehle agar namaz shuru ki gai to **namaz ada naa hogi**, chahe halat e namaz me waqt shamil ho jaye, Namaz ki sharait me se waqt ka hona shart hai azan ka hona NAHI, maslan kahi 5.30 am par fajr ka waqt lag gaya ab azan chahe 5.44 par ho aur koi azan se pehle (**magar waqt ke bad**) 5.31 par namaz padhega to ho jayegi magar 5.30 se pehle nahi hogi, ab aap masjid me lage namaz ke time table me dekh liya kare, ki, aage kuchh din fajr ka waqt kab shuru hai, aur aap shuru hote hi uske hisab se namaz padh lenge to namaz ada ho jayegi chahe azan naa ho, (waqt hona chahiye azan ho ya na ho)
(magar jamat wajib hone ki surat me ba-jamat namaz padhna wajib hoga)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 749
yahudio ki shuruat kab se hoi or kis ke ummati he

Jawab: 749 بسم اللہ الرحمن الرحیم
Yahoodi, yahoodiyat ke manne walo ko kehte hai, jo bani israil ki aulado me se hai,
Hazrat ibraheem alaihissalam ke do bete the, (Hazrat ismail aur ishaq), Hazrat ishaaq ke ek bete ka naam Hazrat yaqoob alaihissalam tha, inke kai bete the jinme ek ka naam “**yahoodah**” jisse lafz yahoodi nikla, Darasl Hazrat e isaa alaihissalam tak jitne bhi peghambar aye, weh sare Hazrat yaqoob alaihissalam ki aulad me se the, aur Hazrat e yaqoob ka laqb israil tha, (bani israil, inhi ki aulado ko kehte hain)
Yahoodi ho ya koi bhi, sab hamare nabi ki ummat me shamil hai, yaha tak ki har nabi ki ek ummat hui, magar wo saare nabi khud bhi hamare nabi ke ummati hain,
واللہ تعالٰی اعلم

Suwal no. 750
Moula ali sayyed nahi hai ye aqida kharjio ka hai is me kiya aqwal hai sahi ?

Jawab: 750 بسم الله الرحمن الرحيم
Sayyid ko do mayeno ke etbar se istimal kiya jaata hai, ek mayena “**sardar/sarparast**” ke tor par, agar is tor par **Hazrat ali** ko sayyid kaha jaye to haq hai, balki **har sahaba gair sahaba ke liye “sayyid” hain**, jis tarah “**AlaHazrat**” ko bhi isi etbar se”**sayyidi AlaHazrat**” kaha jata hai,
Ab raha “sayyid ka doosra mayena yaha zaat ke etbar se to **sayyid bani fatima (fatima ki aulad) ko kehte hain**,Hazrat **Ali Sayyid NAHI** HEN, yahi Ahle Sunnat ka Aqeedah hai, aur unki aulado ko jo sayyid kaha jata hai, wo Hazrat ali ki nisbat se nahi balki, Hazrate **fatima Zehra ki nisbat se** kaha jata hai, aur ye sayyidah ki khususiyat hai, ki duniya me bachcho ko nisbat uske baap se hoti hai, magar hazrat e fatima ki aulado ko nisbat unki maa ki taraf hai, Hazrat Ali ki doosri aulado ko **alawi** kaha jata hai,
Yani, kisi ka sayyid hona Hazrat fatima ki wajah se hai, Hazrat ali ki wajah se nahi,
Fatawa Shareh Bukhari Jild:2 Safa: 58 par hai,
“jo shakhs bila wasta huzoor alaihissalam ki aulad ho, ya huzoor ki sahib zadio ki aulad ho, ...
Kyunki Hazrat fatima zehra ke (siwa) kisi ki nasal nahi chali, islye ab sayyid ke mayne hai aulad e fatima,
.... is mayne ke etbar se bilkul zahir hai ki Hazrat ali Sayyid nahi, (kyunki wo fatima ki aulad nahi)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 751
Hazrat mujhe bar bar bukhar aa jata bahut bar dawa karvaya magar kuchh faraq nahi padta plz Hazrat kuchh surat ya zikr bataye allah tumhare umr me ilm me barkat ata farmaye.

Jawab: 751 بسم الله الرحمن الرحيم
Waise to kisi achhe Dr. se chekup karwana chahiye, aur aap tyfod ka test karwao, aur ek kam ghar me kar liya karo, **5 Munaqqa** lekar usme **khubkala** bhar kar, tawe par sek kar roz nahar munh, khaya karo, 3 maah tak, isme koi nuksan nahi, agar koi dawa bhi chal rahi ho to bhi harj nahi, aur kisi amil se jo apke pas ho bukhar ka gantha tayyar karwa lo, aur aap har dam, “**ya salaamu**” padhte rahen, kasrat ke sath.
Yaad rakhna chahiye ki bukhar ki fazilat he, ise bura nahi kehna chahiye, aur sabr rakh kar swab pana chahiye, hadis e pak me aya,
Bukhar ko bura naa kaho ki wo aadmi ki khatao ko is tarah door karta hai jaise bhatti lohe ke mel ko
(Muslim shareef)

Jo ek raat beemar raha, sabr kiya, aur allah ki riza par raazi raha to bhi gunaho se aisa nikal gaya jaise uski maa ne use aaj hi paida kiya,
(Tirmizi Shareef)

Ek buzurg ka qaul hai:
Jo 40 raat me ek martaba bhi aafat ya fikr ya pareshani me mubtala naa hua us ke liye allah ke yaha koi bhalai nahi,
واللہ تعالٰی اعلم

Suwal no. 752
Hazrat janam din manana kaisa hai agar koi janam din manata hai to us par kiya hukm lagega quran o hadis ki roshni me jawab inaayat farmaayen.

Jawab :752 بسم الله الرحمن الرحيم
Allah ki nemat par ye apko mera inam hai
Janamdin ke jawaaz me ye jama’e kalam hai

Apni paidaish ke din khushi manane ko kisi hadis ne mana nahi kiya, balki hadis se to ye kam sabit hai ki, huzoor har peer(Monday) sharif ka roza rakhte the, jab istafta hua to farmaya, **is din me paida hua**, isse malum hua ki huzoor apni paidaish ke din khushi me roza rakhte the, zahir hai, roza ibadat hai, har ibadat admi shukr aur khushi se hi karta hai, aur quran me allah ne farmaya ki, "**uski nemato ka charcha karo**" Isse jawab roshan hai ki **manana janamdin ka jaiz hai**, jabki usme koi khilaf e shara kaam naa ho, yani, koi baap apne bete ki paidaish ki tarikh ko khushi me pure ilaqe ki dawat kare, ya meelad karwaye, ya qurankhwani karwaye, ya fatiha karwaye, aur allah ka shukr ada kare, fir chahe **cake hi khilwaye**, (aur ye sab kam ibadat hai, **amal ka daromadar niyat par hota hai**) to ye kam **jaiz balke swab** ka hai, ki perwi e quran hai (**allah ki nemat ka charcha karo**) kya beta bap ke liye **nemat nahi**? aur sach me wo is bete ko nemat nahi manta to hargiz janamdin naa manata naa khush hota, uska khush hona, logo ko khushi se dawat dena, chahe bachcho ko hi khilaye, is baat par dalalat karta hai, ki allah ne use bete ki nemat di, aur isi din di, islye wo aaj shukar aur khushi ka izhar kar raha hai, (*kya hi achchi Misal*)
Ab is taraf aao, sunnio ki jo tumhare dil me jo tumhara jaani dushman *iblees*, jo waswase dalta hai, jannat se dutkara hua, aur uske chamche, (**deobandi, wahabi etc**.) jo sunnio ko kehte hai, **ye haram hai** !, na nabi ka milaad manao na bachcho ka janamdin karo, to aye sunni musalmano , bas ek bat batao, dil se batao, aur sach batao, aur ye soch kar batana ki qiyamat me bhi batani hogi, firishte likh lenge, allah gawah banega, baat ye hai ki, **munafiq allah ka shukr ada nahi karta, musalman karta hai**, jo janamdin ko haram kahe, wo allah se munh ferta hai, ki allah ne nemat di MAGAR khabees manne ko tayyar nahi, agar manta to khush hota, naaki hamari khushi dekh kar rota, (*kya hi achcha boycott*,)
***ab raha inke etraz aur uska jawab-** kehte hai, janamdin me cake kata jata hai, taali bajai jaati hai, ladki ladkiya ek sath hote hai, ?
Iska jawab ye hai ki, kisi aalim ne kisi bhi programme me khurafat ki ijazat nahi di, agar koi janamdin me ye najaiz kam karta hai, to gunahgar hai, aur is kam ko rokna chahiye magar, fir bhi isse janamdin ka **najaiz hona sabit nahi**, shariat ka ek qaida hai ki "**kisi bhi kaam ki najaiz hone ke liye dalil ka hona lazimi hai**", agar **nafi par dalil nahi** to fi-nafsihi **wo kam jaiz** hai, Mein kehta hu (*allah hi ki tofiq se*)
Agar musalman ko allah ne aqal di hai , aur beshaq di hai, to ek bat ka fesla kar den ki agar kisi jaiz kam me koi najaiz kam shamil ho jaye to kya karna chahiye, kya wo **jaiz kaam hi band kar dena chahiye**?, ya fir us najaiz kam ko usme se hatana chahiye, (mera dil kehta hai, aapne kaha ki, jaiz kam chalu rakho aur usme hone wale, najaiz kam band karne chahiye) **wah wah**, me bhi yahi kehta hu, agar janamdin me haram kam hota hai, to use naa kare, magar ise **HARAM JANKAR BAND KAR DENA GUNAH KYUNKI SHARAH PAR IFTIRAH HAI**" ab aap dekho, shadi me **DJ** bajaya jata hai, kya DJ? Jaiz hai, nahi, to fir kya karna chahiye **SHADIYA BAND KAR DENI CHAHIYE**? Ya fir **DJ**, ? zahir yahi hai ki **DJ** band hoga naa ki shadi, aur aap dekho, janamdin me heele bahane banane wale, jab shadi karte hai to, inki shadio me bhi bepardagi, aur mard aurat ek sath khana khate hai, kabhi jab ye **FATWA yaad aya KI SHADIYA KARNA HARAM HAI BAND KARO**,
"*kabe kis munh se jaoge ghalib, sharm tumko magar nahi aati*"
"Allah ne jhoothe ko tofiq hi naa di ki wo ahle sunni ke aalimo se fatah paale, chahe wo kitne bhi naye libas me aye, aur kya allah ne quran me naa kaha ki "**HAQ AYA OR BATIL MIT GAYA, BESHAK BATIL KO TO MITNA HI THA**" (surah israel ayat 81)
(aur wahi deta hai aqal, Kalam ilm o hikmat ke karne ki,)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 753
السلام و علیکم
Is group me mujood aalim hazraat se guzarish hai ki mehrbani karke yeh bataye ki 786 kyun likhte hain, aur ye number kaise, nikalta hai, taki janab rehaan ko tasalli ho jaye, haqeeqat men iska jawab ham ko nahi ata hai ham to bas allah ki riza ke liye aalim ke batane par amal kar lete hain,

Jawab: 753 بسم اللہ الرحمن الرحیم

786 bismillah shareef ke adad hain. YANi bismillah ke jab ek ek huroof ke numerical ko + kiya jaata hai to 786 hasil hota hai, aur ise likhne ki hikmat ye hai ki, agar kisi ko khat ya shadi card par arabi me bismillah likh de to log uski zyada waqt tak qadr nahi kar paate aur dekha gaya he ki shadi ke card jis par bismillah likhi hoti hai, ghar ke koorey me hota hai, isi tarah taqreer ke poster par, bhi 786 hi likha jata hai, iska fayeda ye hota hai, ki iska matlab bhi bismillah hi hota hai, aur agar ye road par gir jaye to gunah ka imkan nahi hota kyunki ginti ke numbers ki qadr naa karna gunah nahi, magar ha har huroof ka adab karna chahiye magar qurani ayat ka zameen par girna sakht-tar hai ba-nisbat iske ki number zameen par ho, isilye musalman ehtiyat ke tor par jaha bhi bismillah likhni hoti hai, waha adab ka khyal rakhte huye 786 likh dete hai, aur huzoor ke naam ke liye 92, aur ye huroof is tarah nikalte hen. Baa-ke adad-2, seen ke-60, meem ke-40 wagera wagera. is tarah poori bismillah he 786 ho jayenge.
واللہ أعلمُ بالصواب

Suwal no. 754
حضرت 'استوا علی العرش' پر اہل سنت کا موقف و عقیدہ بیان فرمائے۔جزاک اللہ۔
(Hazrat, “istawa alal arsh” par ahle sunnat ka moqoof aur aqeedah byan farmayen Jazak allah

Jawab: 754 بسم اللہ الرحمن الرحیم
Taman tareef aur ibadat sirf azmat wale allah ke liye, jisne aqal bakhshi ki ham uski qudrat ke nazaro se uski shaan ka andaza lagaye, aur jisne mana farmaya ki ***mutashabihat me nazar karna dilo ka tedapan hai****, wo hasta hai, bando ko pakadta hai, magar misle bashar nahi, han aisa “****jaisa uski shan ke laiq****” aur lamha lamha durood e azeem, sultan e madina ke liye jinhone farmaya ki allah ki zaat me gaur fiqr mana hai, taki ham gumrahi aor waswaso se bache, aur durood unki aal or ashab par, badi azmat wale hain,*

Quran jis mayene par mushtamil hota hai unme se ek ko **mutashabihat** kehte hai, iska matlab ye hota hai ki, us alfaz ka aam lafzi mayena to maloom hota hai, magar **muraad nahi**, aur na us mayene se zahiri murad le sakte hain, balki, us par iman lana zaruri hai, baki uska matlab allah wa rasool jane, aise quran me bahut jaga hai jiska zikr niche ayega jaise **(alif laam meem)** ham is par iman paate hai magar mayena nahi jante,
Magar ham apne jawab me us ayat ka zikr karenge, jo sail ne (**surah araf ki**) apne suwal me puchhi hai, is ayat ka jawab sare **mutashabihat** ke liye ho jayega, (*in sha allah*)

Surah a’raf para 8, Ayat 54 me hai (jiska zikr sail ne kiya)
“Beshaq tumhara rab allah hai, jisne aasman aur zameen 6 din me banaye, fir arsh par “**istawa**” farmaya (jaisa uski shan ke laiq he,)

Tafseer Durr e Mansoor Jild:3 Safah: 289 (Surah a’raf, Ayat 54)
“bila shubah tumhara rab allah hai, jisne paida farmaya aasmano aur zameen ko 6 din me, fir mutamakkin hua arsh par (jaisa use zaiba hai)

Imam Ibn E Abi Hatim ne, Hazrat e ka’ab radiallah anhu se ye qaul naql kiya he ki, “allah ne jis waqt makhlooq ko paida farmaya to is tarah arsh par mutamakkin hua, **jis tarah use zaiba hai**,”

Ummul momineen Hazrat salma ne “ثُمَّ اسْتَوَى عَلَى العَرْشِ” ki tafseer me farmaya ki, **iski kaifiyyat aqal se bahar hai, اسْتَوَى gair majhool hai, iska iqrar karna iman hai inkar karna kufr.**

Hazrat e rabi’a se puchha gaya ke rab ke (allah ke) arsh par mutamakkin hone ki kya kaifiyat hai, to apne farmaya, اسْتَوَى gair e majhool hai, ... aur allah ki janib se paigham hai, rasool par tum logo tak pahuchana lazim hai, aur ham par iski tasdik karna wajib hai,

Hazrat E Malik Bin Ans (radiallah anhu) se mutamakkin ki kaifiyat puchhi to farmaya, kafiyat aqal se wara hai, اسْتَوَى gair majhool hai, is par iman lana wajib hai, **iske bare me suwal karna bidat** hai aur mujhe to tere gumrah hone ka khauf hai,
Aur isi tarah aur bhi tafseel hai,

'استوا على العرش' ki tafseer ke mutalliq Tafseer e Mazhari Jild: 3 Safah: 409 par hai,
"**Imam bagawi** farmate hain, mutazila (ek firke ka naam) "**istawa**" ki is tarah yani ghalba se taweel karte hain, (magar) Ahle Sunnat wa Jamat farmate hain, 'استوا على العرش' allah ki sifat hai, **iski kaifiyat hamare fehem se bahar hai,**

Or **Tafseer e Naeemi** me **Mufti Ahmad Yaar Khan Naeemi** Farmate hai (tafseer e naeemi jild:8 safa:474)
'استوا'ka mayena hai barabar hona, weh mayena yahan murad nahi, (le sakte) kyunki barabri to chhota bada jism ke liye hota hai, rab jism se pak hai, aur is surat me iske bad "ala" naa aata rahi ye baat ki 'استوا' ke kya mayene hai to iske bare me **3 qaul hain,**
1-ye mutashabihat se hai, iske mayene rab ke supurd karo is par iman lao tehqiq naa karo, yahi tariqa bahut salamti ka hai,
2- isse murad ghalaba farmana,
3- ahkam jaari farmana-

Bas isse saf hai ki hame pehle qaul ki perwi behtar hai, ki ye **mutashabihat** se hai, yani iska mayna nahi kiya jayega, isilye **AlaHazrat Imam E Ahle Sunnat** ne is ayat ke tarjume me farmaya
"**aur arsh par 'استوا'farmaya (jaisa uski shan ke laiq tha)**, magar kuchh deobandi aalimo ne allah ke zaat ke liye ye tarjuma bhi kar diya, aur wo **mutashabihat** se dhoka khaa gaye, ki unko tafseer ka ilm nahi tha, aur **mutashabihat** ka lafzi tarjuma kar bethe, awwal to jo lafz quran me **mutashabihat** me se hai, unka tarjuma nahi kiya jaata, jaise (alif, laam, meem, yaaseen, etc.) quran me inka koi tarjuma nahi hai, iske mayene allah wa rasool jane, thik waise hai, 'استوا'bhi **mutashabihat** se hai, jiske mayene allah wa rasool jane, or jinhone is ayat ka tarjuma ye kara"
"allah asman par jaa betha"
"allah asman par chad gaya"
"allah asman par beth gaya"
(maz allah, ye alfaz allah ki shan ke laiq nahi, kyunki "**istawa**" ka ye lafzi mayena hai ki upar chad kar bethna ya ghalba, "magar allah ke liye ye nahi kaha ja sakta ki allah asman par beth gaya" awwal bethna, chadna, jism ke sath khas hota hai, agar allah asman par beth gaya to, iska ye mayena banega ki asman allah se bada hai, tabhi betha, agar bada nahi to suwal ye hai ki jab asman allah se bada nahi to allah kaise betha?
Aur jis jahil ne iska tarjuma kiya allah chad gaya asman par, (allah se dua hai, aise khabees ko jahannam ka sabse sakht azab de) ise ye bat lazim ayegi ki allah ek jagah se doosri jagah chad gaya to pehli jagah allah se khali, ? jabki hamara aqeeda hai, **allah ki rehmat har jagah hai**,
Main kehta hu (*allah hi ki tofiq se*) ki jaha mayene me allah ki shan ka khilaf mayena banta ho to usme taweel karna farz hai, jab 'استوا'ka mayene allah ki zat ke khilaf kiya jayega to yahi ummid rakhi jaye ki 'استوا' haq hai, ab kaisa haq hai**, ye allah jane,**
Jis tarah hadis me kaha gaya ki, "allah hasta hai" quran me kaha gaya " allah ka munh hai, allah ka hath hai" iske bare me bhi ulama ki yahi ray hai ki, ye sab haq hai, magar allah ka hasna hamari tarah nahi, allah ka hath hamari tarah nahi, allah ka pakadna hamari tarah nahi, wagera wagera,

Khulasa e kalam ye hai ki hame zaruri hai ki 'استوا'par iman laye, aur isme tehqiq naa kare, naa iska lafzi mayena murad len, balki yahi jaane ki 'استوا'haq hai, ab kaise ghalaba paya wo allah jane aur shan ke laiq hi paya hoga, hame nahi pata kaise, jaisa ki **Kanzul iman** me imam ne iman ki hifazat farmai hai,
"aur 'استوا'farmaya jaisa uski shan ke laiq hai"

Aur jo log mutashabihat ka tarjuma aqal se kar dete hain, ya isme aql or tehqiq karte hai, ya zahiri mayena murad lete hain, unke bare me khud allah ne quran me farmaya hai Sureh Aal E Imran Para 3 Ayat : 7 me "aur doosri ayate weh hai jinke mayene me ishtabah hai (ayat e mutashabihat) weh jinke dilo me tedapan hai wo (mutashabiat) ke pichhe padhte hai,"

Is farman e bari tala se maloom huya ki jo alfaz quran me mutashabihat hai, unke pichhe padh jana, aqli or zahiri mayna murad lena, gumrah logo ka kam aur uska lafzi mayena le lena jo allah ke laiq naa ho to ye bhi gumrah ka kam" (allah se dua hai ki ahle sunnat ke dilo ko apne deen par qaim rakhe)

Aur upar tamam mufassireen ne yahi farmaya ki 'استوا' ki kaifiyat aqal se pare hai, jaisa allah ko zeba hai,

To sabit hai, in alfazo me aqal lagana aur lafzi mayena karna mana hai, jiski tafsil hamne upar tafaseer ke hawale se di, aur ahle sunnat ka aqeeda bhi jawab ke awwal me **khutbe se sabit hai**"

Wahi la-maka(n) ke maki(n) huye, sare arsh, takht nashi(n) huye,
Ye nabi hai jiske he ye maka(n), wo khuda hai **JISKA MAKA(N) NAHI**
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 755
Hazrat kya ZALEEL naam rakh sakte hain aur agar rakh sakte hain to iske mayene kya honge

Jawab: 755 بسم اللہ الرحمن الرحیم
Ye naam nahi rakh sakte, or jo aise naam musalman me rakhe jaate he, wo '**Jaleel'** hai naaki '**zaleel'**
Jiska mayena hota hai, (JALEEL) - bada, buzurg, ala, afzal
واللہ تعالٰی اعلم

Suwal no. 756
Salat ul Gausiya ka tareeqa bata dijiye Or Baghdaad Shareef ki simt bhi bta dai(n) kaaba ki simt ke mutabik, jaise ki kaaba ke mutabik madeena shareef ki simt right hand ki janib he.
جزاک اللہ۔

Jawab: 756 بسم اللہ الرحمن الرحیم
Namaz salat ul asrar, jo ki huzoor **GAUS E AZAM** se riwayat hai, isilye ise namaz e gausiya bhi kehte hai, ye namaz hajat ko poora karne ke liye hoti hai, agar kisi ki koi nek hajat ho to wo is namaz ko padh sakta hai,
Tariqa ye hai,
Bad namaz e maghrib, sunnat padh kar do rakat namaz nafil padhe, aur behtar hai ki har rakat me 11-11 bar bad fatiha sureh ikhlas milaye, salam fer kar, allah ki hamd kare(**hamd ki niyat se sureh fatiha bhi padh sakta hai, jitni chahe**) uske bad betadad huzoor par durood padhta rahe, fir 11 bar ye padhe,
یا رسول اللہ یا نبی اللہ اغثنی وامددنی فی قضآء حاجتی یا قاضی الحاجات
Fir iraq ki taraf 11 qadam chale aur har qadam par ye padhta rahe,
یا غوث الثقلین ویا کریم الطرفین اغثنی و امد د نی فی قضآء حاجتی یا قاضی ا لحاجات
Fir huzoor ke wasile se allah se dua mange, in sha allah, hajat poori hogi,

Iraq- kabe se kabreeb 6 digree right, madina hai, usse bhi kuchh digree or right ghoome to iraq hai,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 757
hath ki lakeeron (hath dikhana) ko kisi ko dikhana aur uske bad uske bataye hue pe bharosa karna kaisa hai .Khawab (DREAM) dekhne ke bad uske bare me kisi ko batana aur fir uski tafseer kisi se maloom karna aur fir uspe bharosa karna kaisa hai

Jawab: 757 بسم الله الرحمن الرحيم
Jotishi ko hath dikhana hadis e pak me mana farmaya hai, balki agar hath dikhane wala is yaqeen ke sath kaahino jotishio ko hath dikhata hai ki ye haq batate hai, aur iski bato ko haq manta hai, etiqad karta hai, chahe agli bat ho ya guzri hui to **kafir ho jayega**, aur inki bat ka etiqad nahi karta magar, shok me dikhata hai, to bhi **haram aur gunah e kabeerah hai**, aur aisa shakhs fasiq aur allah ki bargah ka mujrim hai, ise toba karna lazim hai, aur ainda in bato se bache, ye jo hath dekh kar kuchh bate sach bata dete hai, ye jinnat ka kam hota hai, jo hamzad se kuchh raaz lekar bata deta hai, aur jinnat ke mutabiq quran gawah hai ki inhe ilm e gaib nahi,
Durr e Mukhtar me hai لاعبرة بقول الموقتين ولوعدولاعلی المذھب
(sahi mazhab ke mutabiq najomion ke qaul ka etbar nahi, chahe wo adil hon)

Fatawa Razawiya Jild: 21 Safah: 155 par hai
Kahino aur jotishion se hath dikha kar, taqdeer ka bhala bura daryaft karna, agar bator e etiqad ho yani jo ye bataye haq hai to **kufr e khalis hai**, isi ko Hadis Tirmizi me farmaya
فقد کفر بما نزل علی محمد صلی اللہ تعالٰی علیہ وسلم
(jisne inki bato par yaqeen kiya) beshak usne kufr <inkar> kiya jo kuchh huzoor par utra)

Aur bator e etiqad naa ho aur mel wa raghbat ke sath ho to **gunah e kabeera** hai, iske bare me hadis me farmaya : لم یقبل اللہ لہ صلوٰۃ اربعین صباحا (yani: allah 40 din tak uski namaz qubool na farmaye)

khawab haq hai, iski tabeer haq hai, is par bharosa haq hai, quran se sabit hai, magar khwab ki tabeer har kisi se maloom naa ki jaye usse hi puchhi jaye jise ilm ho, aur dushman se bhi naa puchhi jaye,
Quran me Surah Tauba Ayat 46 me allah azzawajal ka farman hai:
Iman walo ke liye basharaten hai dunya aur akhirat me,
Or is ayat ki tafsir me Tafseer E Mazhari me hai ki
Huzoor (علیہ السلام) ne farmaya yahan basharat se murad ache khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye,

Or Mishkat Shareef ki hadis me Huzoor (علیہ السلام) ne farmaya,
Nabuwat ke faiz se bas basharate baqi hai, yani ab koi nabi nahi hoga magar Basharate hoti rahengi.
Sahaba ne arz ki Huzoor basharate matlab, farmaya basharat se murad ache khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye
Sahih Bukhari ki hadis me hai, Tum me se jab koi aisa khwab dekhe jo use pyara maloom ho to allah ki hamd kare, Aur logo ke samne byan kare,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 758
Hazrat khutba ke doran namazi ke beech se samne saf me jaana kaisa ?

Jawab: 758 بسم الله الرحمن الرحيم
Haram hai, jane wala gunahgar hai, tauba karna lazim hai, dauran e khutba chal kar age jaana to door garden ghuma kar idhar udhar dekhna bhi **haram** hai, Jaisa ki **Imam Ahmad Raza Bareilvi** Farmate hain,
Fatawa Razawiyya Jild:8 Safah:334 me hai,
“ba-halat e khutba chalna haram hai, Khutbe me kisi taraf gardan pher kar dekhna haram hai”
واللہ تعالٰی اعلم

Suwal no. 759
sulahkulli ka matlab kya hai

Jawab: 759 بسم اللہ الرحمن الرحیم
Jo sabhi batil firqo ko haq par jane jab kisi me jaa mile to unke sath ho jaye or jab musalman me jaa mile to unke sath ho jaye, naa batil ka rad kare, naa bura kahe,
واللہ تعالٰی اعلم

Suwal no. 760
nind ki jhapki aane se wazu tut jata he ya nahi ?

Jawab: 760 بسم اللہ الرحمن الرحیم
Sirf nind ki jhapki ane se wuzu nahi tut ta, jab tak ye so na gaya ho, maslan ghaflat me chala jaye, ki isse puchha jaye ki abhi kiya baat hui or ise yaad naa ho to wuzu jata raha. Aur isme bhi baz surate aisi hai ki jisse sone ke bad bhi wuzu nahi jaata, maslan beth kar sona, iski tafsil kisi kitab se padhen, ya kisi sunni alim se samjhen,
واللہ تعالٰی اعلم

Suwal no. 761
Hazrat Kisi ne khane ya pine se pahle bismillah karna bhool Gaya ho aur khane ya pine ke beech me yaad aaya ho to kya padh sakta hai ?

Jawab: 761 بسم اللہ الرحمن الرحیم
Abu Dawood aur Tirmizi aur Hakin ne Hazrat **Aiyesha** (Radiallah anhu) se riwayat kiya ki, HUZOOR (علیہ السلام) ne farmaya: Jab koi shakhs khana khaye to Allah ka naam zikr kare yani "بسم اللہ" padhe aur SHURU ME " بسم اللہ" bhool jaye to ye padhe Bismillahi-Awwalhu- Wa akhir hu-
Bahar e Shariat Jild: 3 Safah:360
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 762
Asslamu Alaikum Hazrat, Zawal ka waqt kab hota hai aur kya is waqt namaz padhna mana hai ? Aur mana hai to kyu mana hai ? Tafseel se bataye. zawwal ke waqt sar jameen se nahi takrana chahiye to kya Jo flat me ya chat par rahte hai wo zawwal ke waqt namaz padh sakte hai kya ?

Jawab: 762 بسم اللہ الرحمن الرحیم
Zawal ka waqt sardi garmi ke mausam ke mutaqib kam zyada hota rahta hai, yani jab suraj sar par aa jaye, aur is waqt **namaz mana** hai, iski wajah apke suwal me hi darj hai, ki is dauran jab suraj sar par ho to zameen se sar nahi lagana chahiye, isse dimag ko nuksan ka khatra hai,
Jin 3 makruh waqt me namaz padhna mana hai, inme ek ye bhi yani zawal ka waqt bhi hai, aur ye manahi mutlaqan hai, naa ki zameen walo ko mana hai aur flat walo ko ijazat, aisa nahi, is waqt namaz padhna mana hai, padhi to gunahgar hoga, **chahe qaza ya nafil, makruh waqt me nahi padh sakte**, makruh waqt ke siwa padh sakte hain, aur wo makruh waqt ye hain,
1-zawal ke waqt, 2 tulu e aftab ke waqt, 3 magrib se 20 mint. Pehle tak,
asr bad qaza padh sakte hai, or jab magrib me 20-25 mnt. Reh jaye to na padhe,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 763
Janab shar'i safar me agar jamaat se namaz milti he to qasr kis tarah kiya jaaye? Jald az jald jawab de meharbaani hogi جزاک اللہ

Jawab: 763 بسم اللہ الرحمن الرحیم
Aameen

G, Agar musafir ko sunni jamat mile to jamat se poori namaz padh sakta hai, qasr ki hajat nahi, aur jamat naa ho to farz me qasr karega, aur farq itna hai ki musafir par jamat wajib nahi, agar jaan kar jamat chhor kar qasr karna chahe to gunahgar nahi hoga,
واللہ تعالٰی اعلم

Suwal no. 764
Ek sawal hume apse karna tha, ki agar miya biwi me se koi gusse me talaq dene ki baat kahe to kya talaq ho jati hai,

Jawab: 764 بسم اللہ الرحمن الرحیم
Talaq ladai jhadge hamesha gusse me hi hote hai, kabhi aisa nahi dekha jata ki, biwi khana achcha banaye aur shohar khushi me talaq de de, isilye ye kehna ki gusse me di hai, fizul hai, kyunki talaq di hi gusse me jati hai, aur, Agar shohar ne gusse me talaq de di to talaq ho jayegi, aur sirf dhamki di ki me tujhe talaq de dunga **to talaq nahi**, aur agar talaq de diya to talaq mani jayegi 1 bar kahega to ek, 3 bar kahega to 3 jaisa ki Fatawa Faizur Rasool Jild:2 Safah:111 par hai
“halat e HAMAL aur ghusse me talaq ho jayegi”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 765
Hazrat madani tv chanel aur inke logo se kya murad hai.

Jawab: 765 بسم اللہ الرحمن الرحیم
T.V par maujooda deeni chennal dekhne ki ijazat nahi hai, isme bahut kuchh khilaf e shara dikhaya jaata hai,. **SIWAYE MADANI CHANNEL KE**, ki ye 100% sharai programme par ma-bni hai,
tv par aane wale program, Video ke jaiz or najaiz hone me hamare **ulama ka ikhtilaf hai** Or jinhone tv ko najaiz kaha unke nazdeek har qism ka Program najaiz hai fir chahye deeni ho ya duniyawi Or jinhone video ko jaiz kaha to “usi surat me jaiz kaha Jab ki uspe kuchh khilaf e shara cheez naa diykhai jaati ho” Yani agar mard byan kare, naa ads ho naa aurat naa aurat ki Awaz naa bepardagi, to is “**qaid ke sath** wo program dekhne ki Ijazat di gai”, maslan, Koi mufti sahab byan kare, yaa naat padhi jaye or koi aurat ya music naa ho, Or **“mutlaqan video ke jaiz hone me kisi mufti ka fatwa nahi Ye ilzam jhutha hai**”, or jinhone jaiz kaha unhone sharto ke sath Jaiz kaha hai, aisa nahi ki poori tarah or har program jaiz kar diya Allah hifazat kare dilo me waswase daalne wale iblees se, (or **hamare nazdeek, jaiz video jaiz hai**, or unhi sharto ke sath Jo ulama ne byan ki deeni proram dekhna or **Madani channel bhi dekhna jaiz**) Baki aapka taqwa hai, agar aap bilkul hi tv ghar pe rakhna Nahi chahte to bahut hi achha hai, or agar aap ghar se Tv nikal nahi sakte to, zarur wo behayai hi dikhayega, To isse behtar hai, deeni program dekh liye jaye isse Ghar ke bachche aurate behayahi, naach gano se to bachenge.

Dawateislami wale logo se **SUNNI MUSALMAN** hi murad hai, Balki ye sab Qadri Silsile me gaus e azam ke mureed bhi hain
واللہ أعلمُ بالصواب

Suwal no. 766
Agar Miyan biwi me talaq kisi wazah se ho jati he to kya woh sath me apni marzi se rah sakte hen ya fir woh dobara ek dusre ke sath rahna chahe zindagi basar karna chahe to iske kya raaste he.

Jawab: 766 بسم اللہ الرحمن الرحیم
Is suwal ko karne wale ko chahiye ki talaq ki tafseer bataye ki shohar ne apni biwi ko kitni talaq di hai, 1,2, ya 3, agar 3 bar talaq ka lafz kaha to ab ye aurat iske liye hamesha ke liye haram ho gai, ab ye ek sath nahi reh sakte, magar shariat me iski ek surat hai, jise halala kehte hain, isme ye karna hoga, ki 3 talaq ho jane ke bad, biwi iddat guzare fir, kisi aur shakhs se nikah kare, fir wo shakhs apni is nai biwi ke sath **hambistari**

kare, aur fir wo apni marzi se talaq dega. Aur ye aurat fir se iddat guzar kar apne purane shohar se nikah kar sakti hai, iske siwa koi chara naa hoga, aur agar doosra nikah kara magar hambistarai nahi ki to bhi ye pehle shohar ko halal nahi, Aur 1-2-3 talaq ka kya matlab hota hai, iski tafseel suwal no. 768 me aage ayegi,
واللہ تعالٰی اعلم

Suwal no. 767
during pregnancy, bachche me kitne dino ke bad Jaan aa jati hai, plz reply me according to Quran refrence.

Jawab: 767 بسم اللہ الرحمن الرحیم
Quran e Pak me tumhe paida karne wala Allah farmata hai, (Surah Hajj, Ayat: 05)
"humne tumhe paida kiya mitti se aur pani ki bondh(mani) se, fir khoon ki phatak se fir gosht ki boti se, naqsha bani aur be-bani, taki hum tumhare liye apni nishaniyan zahir farmayen, aur ham thehraye rakhte hain, maao(mothers) ke pet me jise chahe, ek muqarrar waqt tak"

Tafseer e Qurtabi Jild:6 Safah: 338-339 par hai
"Hazrat e ibn e umar (radiallah anhu) se riwayat hai ki,
Nutfa (mani ka qatra) jab aurat ke pet me qarar pata hai to ek firishta use apni hatheli par leta hai, aur arz karta hai yaa rab, **muzakkar ya muannas** (male ya female), **shaqi ya sa'adat mand** (badnaseeb ya khush -naseeb), iski **muddat**(umar) aur asr kya hai, kis zameen me marega, us firishte se kaha jata hai, tu loh e mehfooz ki taraf jaa waha tujhe iska qissa mil jayega, weh firishta aisa hi karta hai aur uska qissa paa leta hai, fir weh qatra insan ban jata hai, apni **taqdeer me likha rizq khata hai**,

Imam Ahmad bin Hambal ne Sahi riwayat se Musnad Ahmad Hadis no. 12157 par naql kiya
"jab nutfe par 42 raate guzarti hai, to allah uski taraf ek firishta bhejta hai, jo uski surat banata hai, uske kan uski ankhen uski zild uski haddiyan,

Abdullah bin Mas'ood se marwi hai Farmaya huzoor ne
"tum me se har ek ki paidaish uski maa ke pet me **40 din ke marhale se hoti hai**, fir **40 din weh khoon** ki haisiyat se rehta hai, **fir 40 din gosht** ke lothre ki shakal me rehta hai, fir ek firishta usme rooh dalta hai, use 4 chize likhne ka hukm diya jata hai, **rizq, umar, amal, shaqi ya sa'adat mandi**,

Hadis Bukhari aur Muslim me ye riwayat naql hai-
(Bukhari, kitabul ambiya, bab ul khalq e adam, Jild:2 Safah: 413, hadis no. 3332)
"Tum logo ki paidaish maa ke pet me **40 din tak nutfe** ki surat me rehti hai, fir **40 din tak jame huye khoon** ki surat me, fir **40 din gosht ki boti** ki tarah, (yani kareeb 4 mah kuchh din)
Fir allah ek firishta bhejta hai, jo uska **rizq, uski umar, uska amal, aur uska bad-bakht aur s'adat mand** hona likhta hai,"

Ulama ka isme koi ikhtilaf nahi ki Rooh **120 din ke bad foonki jaati** hai, ye 4 mahine muqammal ho jate hai aur 5ve ka aghaz hota hai, jaisa ki hamne hadis ke zariye byan kiya (aur yahi iddat ka waqt hota hai)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 768
Hazrat ek talaq or teen talaq se kya murad he..

Jawab: 768 بسم اللہ الرحمن الرحیم
Agar kisi shakhs ne apni biwi ko kaha mene tujhe talaq di (aur ye ek bar kaha) to iska matlab hai ki wo talaq to ho gai magar abhi foran nikah khatam nahi hua, aur shohar wapas ruju kar sakta hai, yani ruju

karne se naa biwi nikah se bahar hogi, naa fir se nikah ki zarurat, ye fir se shohar biwi ban kar reh sakte hai aur agar kisi shohar ne apni biwi se talaq dene ki niyat se 3 bar kaha talaq talaq talaq (ya talaq ke koi bhi lafz 3 bar ada kiye) to ise 3 talaq kehte hai, ab biwi iske nikah se foran nikal gai, aur is par iddat karna lazim ho gaya, bad iddat ye aurat kisi bhi shakhs se nikah kar sakti hai, aur agar ye fir isi pehle wale shohar se nikah karna chahe to jaiz nahi, jab tak kisi or se nikah naa kar le, aur hambistari naa kar le, fir wo naya shohar apni marzi se ise talaq dega or ye fir iddat guzar kar, pehle shohar se nikah kar sakti hai,

(pehli surat me foran biwi nikah se bahar nahi hoti, balki agar dono ne bosa o kinar kiya ya hambistari kar li to nikah baki rehta hai, jabki dosri surat me foran nikah hamesha ke liye khatam ho jata hai, bagair halala pehle shohar ke nikah me nahi aa sakti,
واللہ تعالٰی اعلم

Suwal no. 769
Assalamu Alaikum, Hazrat kya ek bar murde ko dafnane ke baad waha se kahi aur dafnaya ja sakta hai. ? Jaise Ki Maine padha tha Ki Babar ko pahle Agra ke arambagh me dafnaya Gaya fir unhe Kabul me dafnaya Gaya.

Jawab: 769 بسم اللہ الرحمن الرحیم
Aise suwal usi waqt ke aalim moke ki munasibat par byan karte hen, jaha ye surat pesh aai ho, bila wajah aisa karna jaiz nahi, or naa koi aisa karta hai ki, murde ko muntaqil kare, aur agar koi aisa karta hai, to zarur kisi majburi ki wajah se karta hai, to aise shakhs ko chahiye, ki agar koi surat aisi pesh aaye to waha ke mufti se rabita kare ki, wo halat ko dekh kar jawab byan farmayenge, ki apke sheher ya qabristan ki kya surat hai, mujhe dilli me reh kar apke sheher ki koi khabar nahi, islye bila tehqiq ke jawab dena dushwar hai, ummid hai aap samajh gaye honge ki aise jawab, usi waqt diye jaate hai, or halat ko madd e nazar rakh kar, filhal ye bata dun ki, bina wajah qabr kholna jaiz nahi,
واللہ تعالٰی اعلم

Suwal no. 770
Hazrat mera ek suwal hai uska jawab inayat farmayen, Hazrat kuchh log kehte hain ki mangal (Tuesday) ke din bal nahi katwana chahiye, kya ye baat sahi hai, jawab ka intizar hai,

Jawab: 770 بسم اللہ الرحمن الرحیم
Mangal ke din bal katwana jaiz hai, baki meri nazar se koi aisi ibarat nahi guzri naa hadis jisme iski manahi ho, aur agar manahi sabit bhi ho jaye to bhi mangal ko bal katwana **khilaf e mustahab hi hota**, naa ki khilaf e wajib, lihaza agar mana hai, tab bhi mangal ko bal katwana jaiz hai, aur jo chize is tarah mana ki jaati hai, wo kisi khas hikmat ke tor par mana ki jaati hai, magar koi kar bethe to bhi gunahgar nahi hota, jaisa ki hadis me huzoor ne **budh** (Wednesday) ko nakhoon katne ko mana kiya magar koi katle to gunahgar nahi, magar aisa karna nahi chahiye kyunki hadis e pak me hai, ki **jo budh ko nakhoon kate use bars(safed dag) ka marz ho jata hai**, magar ye uske liye hai jo, iski aadat bana le, warna agar 40 va din budh ka aa raha hai to 40 se zyada nakhoon badana gunah hai, is surat me budh ko kate jayenge, magar mangal ko bal naa katwana shayad logo ki ghalat fehmi ho, han, itna zarur padha hai ki, mangal ko **kapda nahi katna chahiye**, jaisa ki **Mulla Ali Qadi** ne farmaya, aur ise **AlaHazrat** ne bhi naqal kiya
Fatawa Razawiya Jild: 22 Safah: 184 par naql kiya
“Jo kapda mangal ke din kata jaye, wo jale, ya doobe ya chori ho”
To isse pata chala ki mangal ko kapda katne silne se parhez kiya jaye, magar koi kaate to gunahgar nahi
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 771
Bhai mazar par aurat ka jana mana kyun hai, aur ye kahan se sabit hai,

Jawab: 771 بسم الله الرحمن الرحیم
Asl ye hai ki hadis me auraton ko qabristan jane yani kisi bhi qabr par jane ko mana kiya gaya isi wajah se wo mazar par bhi nahi ja sakti, ki asl me wo bhi qabr hai, aur doosri baat, ki ajkal mazar par mard aurat ek sath jama hote hai, isliye ab zyada ehtiyat ki hajat hai ki **aurat ko mazar e auliya se roka jayega**, aur inka jana gunah e kabeera hai, (siwaye roza e rasool ke)
Bukhari ki Hadis e pak me aya لعن اللہ زائرات القبور
(Allah ki lanat un auraton par jo qabro ki ziyarat ko jayen)

Fatawa Razawiya Jild:09 Safah: 535 par hai
As'ha (zyada sahi) ye hai ki auraton ko qabro par jaane ki ijazat nahi
واللہ تعالٰی اعلم

Suwal no. 772
dari mundana haram he ya makruh hai ya aur kuchh hai tafseer se batayen,

Jawab: 772 بسم الله الرحمن الرحیم
Daari ka ek musht tak rakhna wajib hai or ek musht se kam kar lene ko HARAM or kutub e fiqh e hanafiya me lafz haram hi maujood hai, Jaisa ki fuqah kiram farmate hai.
Shah abdul haq muhaddis e dehelvi گزاشتن آن بقدر قبضہ واجب ست
Yani- Daari ko ek musht tak chhor dena wajib hai.
(اشعتہ اللمعات)

Aur Bahar E Shariat me hai. .ek musht se kam karna HARAM hai.

Fatawa Razawiyya Jild: 22 Page: 571 par hai
Daari had e shara se kam naa karna wajib aur Huzoor aur ambiya ki sunnat e daimi aur islam ke shiar se hai Aur iske khilaf mamnu aur HARAM aur kuffar ka shiar

Fatawa Amjadiya Jild: 1 Safah: 114 par hai.
Daari ek musht se kam karna HARAM hai.

Fatawa Faizur Rasool Jild: 1 Safah: 258 par he.
Daari mundwana HARAM hai.

Fatawa Faqih Millat Jild: 1 Safah: 127 par hai.
Daari mundana ya ek musht se kam rakhna HARAM hai.

Fatawa Ajmaliya Jild: 1 Safah: 168 par hai.
Lekin kisi janib se ek musht se kam karna HARAM wa najaiz hai.

In dalilon se saaf sabit hai, dadi ka ek musht tak rakhna wajib isse kam ya na rakhna haram, aur aisa karne wala fasiq hai, aur quran me hai (surah Tauba ayat 80) "Allah Fasiqo ko raah nahi deta"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 773
Hazrat aurato ko kab namaz ada karni chahiye jaise fajr ki azan hui aur azan ke bad hi namaz shuru kar di, matlab aurto ko kya mardo ke time par hi padhna chahiye, ?

Jawab: 773 بسم الله الرحمن الرحیم

jab jis namaz ka waqt ho jaye namaz padh lene se namaz ada ho jayeig kyunki aurato par jamat se namaz padhna wajib nahi isilye wo azan hote hi, ya azan naa bhi ho waqt hote hi namaz padhe to bhi koi harz nahi aur namaz sahi ada hogi, ab raha **behtar kya hai**, to behtar ye hai ki aurat (apne alaqe ki masjid ki) mardo ki jamat khatam hone ke bad namaz padhe, magar maghrib foran padhe isme der naa kare, aur fajr andhere me naa padhe kuchh ujala hone de, jaisa ki fajr ke bare me hadis e pak me farmaya gaya aur ise Tirmizi ne naql kiya
"fajr ki namaz ujale me padho ki isme bahut azeem sawab hai"
Aur hadis Kanzul Ummal ne **Hazrat Anas** se riwayat kiya ki "isse tumhari maghfirat ho jayegi"
Aur Tabarani ne **Abu Huraira** se naql kiya ki
"meri ummat haq par rahegi, jab tak fajr ujale me padhe"

In hadiso se yahi sabit hota hai ki fajr andhere me nahi padhna chahiye, (magar padhi to gunah nahi, ho jayegi) Isilye fajr ki azan ke bad jamat me kafi waqt hota hai, **uski asl yahi hadise hain**, aur kyunki ramazan me sehri ke bad so jaane ka khauf hai isilye jaldi padhi jaati hai,

Aurato ko kyunki jamat wajib nahi islye ise zohar me der karke padhna chahiye, hadis Bukhari aur Muslim me farmaya: "zohar ko thanda karke padho ki sakht garmi jahannam ke josh se hai"

Is hadis ki roshni me pata chala ki zohar me **der karke padhna mustahab hai**, aur isilye mene dekha ki bareli shareef **AlaHazrat ki dargah** ke kareeb ki masjid me zohar aur juma shayad 3.30 pm par hai uski asl ye hadis hai,

Aur maghrib me der nahi karni chahiye foran padhni chahiye hadis me farmaya ise Abu Dawood ne naql kiya "meri ummat hamesha haq par rahegi, jab tak maghrib me itni der naa kare ki sitare ghut jaye"

Isilye aapne dekha hoga ki maghrib ki namaz foran azan ke bad hi ho jaati hai, **uski asl ye hadis hai**,

Fazl e khuda se hamne namaz ka sahi waqt aur wuzuhat ko ahadees ki roshni me byan kar diya,
Or **khulasa e kalam** ye hai ki,
Aurat waqt hone par namaz padhe to gunah nahi namaz ho jayegi, magar mustahab hai ki mardo ki jamat hone de, aur fajr, me agar jamat hone dene se waqt jata ho to pehle bhi shuru kar sakti hai, aur maghrib me foran azam bad hi shuru kare,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 774
Rasme Dastar Bandi jise ki jaye use kitna ilm hona chahiye or kise kiya ja sakta he ?

Jawab: 774 بسم اللہ الرحمن الرحیم
Dastar bandi alag alag ilqe aur madrso ke riwaz aur urf par hoti hai, kahi bachha quran padh le to dastar kar di jaati hai, (isme harz nahi ki uska hosla badana hai, aur dua-iya majma hai ki allah ise hifz ke bad aur deen sikhne aur fir khidmat ka moka de) to kahi, **dars e nizami** ke bad dastar ki jaati hai, aur kahi aisa bhi hota hai, ki quran bhi poora hifz nahi hota or dastar karwa di jaati hai, or ye sahi nahi ki, asl me ye haq ya to **aalim ko diya jaye** ya us hafiz ko jiski padhai chalu hai, aur **hifz poora ho**, magar jahil ki dastar uski tazeem hai, aur aisa apne madrso ki shaan badane ke liye kiya jaata hai, aur haq ye hai ki ghalat kiya jaata hai, isse awam me dhoka paida hota hai ki wo hafiz ban gaya ya aalim jabki use ilm ki hawa bhi nahi lagi hoti, aur sirf **hafiz bhi aalim nahi hota balki faqat hafiz jahil ke misl hai**, dastar wale ke liye itna to ho, ki kam se kam apne zimme se **farz uloom se bari ho chuka ho**, taharat, namaz, haram halal, mohlikaat, wagera ka ilm har (baligh) hafiz ko hona farz hai, iske bagair har hafiz jahil hai,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 775
Hazrat kya ham quran ki ayat ko mobile main nahi rakh sakte ?

Jawab: 775 بسم الله الرحمن الرحيم
Mobile me poora quran bhi rakh sakte hai, chahe PDF me ho ya mp3 me. Isme koi harz nahi, balki computer, tablate, mobile me jo quran padha jayega, aur screen par ungali se touch karke page badla jaye to is tarah quran ko chhune me wuzu bhi nahi karna hoga, yani, mobile me be-wuzu bhi quran padha aur chhua jaa sakta hai, jabki kitabi shaql ke quran ko chhune ke liye wuzu karna farz hai,
والله تعالٰی اعلم

Suwal no. 776
kya hamal thaharne ke 3 maheney me hamal gira sakte hain koi gunah hoga ya nahi please batawo jaldi

Jawab: 776 بسم الله الرحمن الرحيم
Nahi Gira sakte, aisa karne wala Gunahgar hoga, aur shariat me iski ijazat nahi
والله تعالٰی اعلم

Suwal no. 777
aurat ki nas bandi karana kaisa hai, kya coper-T lagawa sakte hai

Jawab: 777 بسم الله الرحمن الرحيم
Nasbandi chahe aurat ki ho ya mard ki karana aur karwana **haram** hai, gunah e kabeera hai, aur hadis e pak se iski mumaniat sabit hai, agar ye dono kisi bachche ki wiladat nahi chahte to, **arazi tariqe istimal karne chahiye**, (condom ya dawa) taki aage ummid ke darwaze khule rahe, aur nasbandi karwana yani hamesha ke liye aulad ki ummid se mehrum reh jana hai, Fatawa Faizur Rasool Jild:02 Safah:580 par hai
“dawa ya rabar ki theli(condom) istimal karna jaiz hai, Lekin kisi amal se hamesha ke liye bachcha paida karne ki salahiyat ko khatam kar dena jaiz nahi, (yani nasbandi jaiz nahi)

Man lijiye agar kisi ke 4 bachche hai, ab ye sochte hai, ki inhe aage bachcho ki zarurat nahi, aur ye nasbandi karwa le, **khuda naa kare, kisi hadse ya beemari me sare bachche mar gaye to**? Ab kya karega, aur aurat ko bachcho ki khawaish hui to ab ? ya mard ne nasbandi karwai, aur **biwi mar gai ab doosra nikah karna chahe aur doosri aurat aulad mange to kya karega**? ya aurat ki nasbandi karwa di, aur shohar mar gaya, ya dono ki talaq ho gai, aur aurat ya shohar doosra nikah karna chahe to kya karegi, kyunki inhone to wo rasta apnaya jisme aage ummid ke sare darwaze band hen, isse ghar bigarne ki naubat ayegi, aur zindagi bhar apni aulad se mehrumi, ha agar ye dono koi arzi tariqa yani (condom, medicial, etc) ka istimal kare to behtar hai, ki isse maqsad wahi hasil hoga aur aage koi unch neech hoti hai, to ghar nahi bigrega, man lo mard ne ye soch kar ki mere 2 bachche hai, nasbandi karwa li, aur bachche mar gaye, aur biwi kehti hai ki ise aulad ki zarurat hai, warna TALAQ DO ? ummid hai, aap meri baat samajh gaye hoge, ki dosri chize istimal ki jayen, nasbandi ke alawa baki doosre saman jaiz hai,

“copper t” yani ek aisa ala hota hai, jo aurat ke jism me istilam hota hai, isse ek khas muddat ke liye aulad ki paidaish ruk jaati hai, fir ise nikal dene par aulad ki paidaish ho sakti hai, isse bhi maqsad poora hota hai, aur aage aulad ki chahat ho to admi majboor nahi hota, magar iske bare me mujhe kitab e fiqh me koi ibarat naa mili, magar quran o hadis ki roshni me bazahir mujhe iska istimal **jaiz nazar aa raha hai**, jis tarah condom ka istimal jaiz hai, yani agar aadmi 3 sal tak lagatar condom istimal kare to bhi aulad nahi hota, **copper t** me bhi ye hai ki ek bar hi istimal hogi, jab ulama ne condom ke jaiz hone ka byan kiya to is qiyas par **copper-t** bhi jaiz hai, jaisa ki Fatawa Faizur Rasool Jild:02 Safah:580 par hai
“dawa ya rabar ki theli (condom) istimal karna jaiz hai”
magar fir bhi sitr e aurat ka khyal or ahkam apni jagah qayam rahenge.
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 778
Hazrat 2 peer ke mureed ho sakte hen ?

Jawab: 778 بسم الله الرحمن الرحيم
Agar wo shakhs aise peer se mureed hai jisme peer banne
Ki charo sharait paai jaati hai, Maslan,
1. Aqeede ka sunni ho,
2. Ilm e fiqh itna janta ho ki zarurat ke masail kitab se nikal sake,
3. Koi gunah ailaniya naa karta ho
4. Silsila Huzoor (علیه السلام) tak pahuchta ho
Agar ye sharait hai to bila wajah sharai bayt torna jaiz nahi Jaisa ki **AlaHazrat Imam Ahle Sunnat Imam Ahmad Raza khan (alaihirrehma)** Fatawa Razawiyya Jild: 26 Safah: 558 par likhte hai
"Jab afazal silsila aaliya, qadriya.. me sheikh jaame sharait Ke hath par fakhr e bayt naseeb ho chuka hai to use doosri Taraf asann tawajju wa pareshan nazar hi naa chahiye, Baz auliya kiram ne farmaya
Jo mureed do peero ke darmiyan ho wo kamyab nahi hota"

Fatawa Razawiyya Jild: 26 Safah: 576 likhte hain
"Peer ko chhor kar uske badle peer banana ki jo aisa Karega dono taraf se mehroom rahega."

Or farmate hai isi Jild: 26 Safah: 579 par
"Jo shakhs kisi sheikh jame sharait ke hath par bayt Ho chuka ho to doosre ke hath par bayt naa chahiye Doosre jamae sharait se talab e faiz me harz nahi,"

Auliya kiram farmate hai, - "Ek shakhs ke 2 baap nahi ho sakte, ek aurat ke 2 shohar nahi Ho sakte, ek mureed ke do sheikh nahi ho sakte"

Khulasa e kalam ye hai ki :- Ek peer se mureed hone ke bad doosre se **Mureed nahi ho sakta**, Ha Talib ho sakta hai, magar apni iradat sheikh e awwal Se hi rakhe. Or jo faiz doosre se hasil ho to use bhi apne Hi peer ki ata jane.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 779
Hazrat mera suwal ye he ki fatiha me sab se pahele sureh fatiha padte hai ya sureh kafirun padte hai ?

Jawab: 779 بسم الله الرحمن الرحيم
Fatiha khwani asl me isaal e sawab hoti hai, **isme surah padhne ki koi pabandi ya qaid nahi** ki yahi padhna zaruri ho, aap agar 100 baar **ya allah** padh kar iska sawab bhejenge to ye bhi fatiha hi kehlayegi, ab raha, surah fatiha aur kafiroon ka padhna to pehle surah fatiha padh li jaye, fir sureh kafiroon, aisa islye kaha, kyunki quran ko ulta padhna mana hai, aur quran me pehle fatiha hai, bad me kafiroon, (agarche inka faasla kafi hai, isme ye qaid sahi naa ho, fir bhi ehtiyat yahi hai) isilye fatiha me bhi charo qul ko tarteeb ke mutabik (serial wise) hi padhna chahiye, aisa nahi karna chahiye ki, pehle sureh ikhlas padhe fir kafiroon ye ulta quran padhna hota, aur iske mutabik hadis me farmaya jo quran ko ulta padhe, to allah uska dil fer dega, lihaza aap pehle fatiha fir kafiroon padh liya karen,, aur ulta quran (yani ulti surate) padhna namaz me gunah hai yani makruh tehrimi hai,
واللہ تعالٰی اعلم

Suwal no. 780
Finance par gadi/bike lena kaisa? Usme bhi byaj hota he, to kya ye bhi haram hua? Dusra finance office me job karna kaisa ? jisme salary base par kam he sirf likhne or hisab rakhne ya scheme samjhane ka to

byaj ka likhna bhi haram he to is surat me kya masla nikalta hai? Or yahi chiz bank me bhi lagu hoti he bank me nokri karne or bank me paisa rakhne ke mamale me ? Meharbani karke hadis ke hawale se rehnumai farmaye

Jawab: 780 بسم الله الرحمن الرحيم
Jawab ko likhne se pehle me mohtram sail ki bargah me do bate arz karna chahunga, taaki sahib e suwal ke dil ka malal jaata rahe, aur ainda kabhi inhe kisi **darul ifta ya mufti** se suwal karna pade to sharminda naa hona pade, warna koi qabil mufti hoga to zarur is bat par tok dega halaki ye koi sharai ghalati nahi, magar **ehtiyat har cheez me behtar hoti hai**,
1.jab aap kisi darulf ifta wagera ya kisi mufti sahib se suwal kare to suwal, suwal ki tarah kare, usme khud jawab naa likhe ? apne finace or bank ke mamle ko khud hi sood bata diya, jabki ye sood nahi, hairani mujh kam aql ko ye hui ki, jab apne khud hi faisla kar diya ki isme byaz, (sood) hota hai, to fir suwal karne ki zarurt khatam ho gai, kyunki **sood haram hai**, naa iska kaam karne ki ijazat naa dene lene ki, aur naa bank me paise rakh wane ki, isilye apko suwal me khud fesla nahi karna chahiye balki puchhna chahiye ki isme **byaz hai ya nahi**, kyunki sood hua to suwal ki hajat nahi, kyunki iska jawab sabko pata hoga sood haram hota hai, apko arz ye karna tha ki ye sood hai ya nahi, naaki fesla karna tha,
2.kabhi suwal me ye naa likha kare ki quran ya hadis ke hawale se bataye.. aap mujhe bataye, finance or bike kis daur me hai,? kya ye huzoor ke waqt me thi, agar nahi to hadis me finance or bike lene ka hawala koi mujaddid bhi nahi de sakta, han, **quran o hadis me qaida zarur hota hai**, jiski buniyad par jawab diya jaata hai, to aap is tarah arz kara karen, ki **quran o hadis ki ROSHNI me bataye**, ummid hai ap samajh gaye honge, agar bura laga ho to mere liye DUA e Khair kare,.. ab apke suwalat ke jawabat.

Finace par bike lena jaiz hai, yani isme hota ye hai ki, ek bike agar naqad paise de kar khareedi jaye to 50 hazar ki hai aur udhar me 55 hazar ki hogi, aur jab khareedne wala pure paise ek sath nahi de sakta to wo ye tariqa apnata hai, **ye surat JAIZ hai**, aur aisa har muamle me jaiz hai, ye kam dukan wala bhi chahe to kare kuchh gunah nahi, yani wo kisi saman ki qimat 10 Rs. Rakhta hai, aur gahak kehta hai, udhar lunga, to dukan wala usi saman ko udhar 12-15 Rs. ka de sakta hai, yani naqad ke Rs. Alag aur udhar ke alag (kuchh zyada) ye surat jaiz hai, magar finance me ek chiz ka khas ehtiyat chahiye, ki isme ek kaam aur hota hai ki waqt par paise naa diye to jurmana bhi dena hota hai, aur **jurmana lena aur dena, hanafi mazhab me najaiz hai**, lihaza is kam se bache ki company ko jurmana dene ki nobat aye, waqt par paiso ka intizam kiya jaye, aur aisi company me job karna bhi jaiz hai, jabki kam jaiz ho, aur usme koi gunah ki shart naa ho, yani **naa jhuth bolna shart ho ya namaz chhodna naa daari katwana**,
Hindustan me jo bank kafir ke hai (aur ghaliban sabhi kafir ke hain) usme paise rakhne par kuchh waqt ke bad hamari maujooda raqm me izafa ho jata hai, yani 50 hazar rakhe to ek sal bad, 100-200 Rs. Zyada account me aa jate hai, (jise sail ne sood keh diya) ye **SOOD NAHI HOTA, iska lena jaiz ha**

Isi tarah **Faqih e Millat Mufti Jalaluddin Amjadi** Fatawa Faizur Rasool Jild:2 Safah:391 par farmate hain,
“yahan ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Aur Tafseer e Ahmadiya Safah: 300 par hai ki
“za’id raqm sood ki niyat se naa le”

Hadis me farmaya : لا ربا بين المسلم والحربي في دار الحرب
Kafir harbi aur musalman ke darmiyan sood nahi.

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”

Fatawa Behr ul uloom Jild: 03 Safah: 45 par hai,
Hindustan ke gair muslim agar apni marzi se koi raqm Musalmano ko den aur is ke liye me koi ujr izzat ko khatra Wagera naa ho to is ka laina JAIZ hai isko jis masraf me Kharch karega jaiz hoga (maslan deeni kaam me bhi)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 781
Moosa ki shadi ho gayi hai aur use abhi baby nahi chahiye aur wo koi dawa apne wife ko nahi khilana chahta hai to wo kya kare hamal ko kaise roke aur wo koi gunah bhi nahi karna chahta (abortion type) Aap bataeeye agar koi aur hal hai to is masale ka, aap ke ilm aur Hadis se kahin se bhi please help him

Jawab: 781 بسم اللہ الرحمن الرحیم
Agar moosa aur uski wife is baat par raazi hai, ki abhi aulad nahi chahiye, aur moosa ki wife dawa nahi khana chahti to moosa ko chahiye ki wo **condom istimal kar liya kare**, iska istimal shariat me jaiz hai, aur agar chahe to moosa apni biwi ko **copper T** ka istimal bhi karwa sakta hai, ye ek qism ka ala hai, jo aurat ke jism me lagaya jaata hai, isse ek khas muddat yani 3 sal 5 sal tak aulad nahi hogi, fir jab aulad ki khawaish ho to us aale ko nikal den, aur is malme me aurat ka **dawa khana jaiz hai**, agar ise moosa gunah samajhta hai to ghalati aur khata par hai, aur kisi aur wajah se istimal nahi karwana chahta jaise aurat ki pehle se koi dawa chal rahi ho ya aur koi wajah ho to harz nahi magar hamal rokne ke liye bazar me jo dawa aati hai jise 72 ghante ke andar agar aurat ko khila diya jaye to hamal nahi thehrta to iska khana jaiz hai, jaisa ki - Fatawa Faizur Rasool Jild:02 Safah:580 par hai
“kisi jaiz maqasid ke paishe nazar waqti toor par zabte tauleed ke liye, koi dawa ya rabar ki theli (condom) istimal karna jaiz hai,”

Thik waise hi agar dono kuchh istimal nahi karna chahte to jima ke waqt jab inzaal ka waqt aye to moosa alag ho jaye, ise **azl kehte hai**, ye bhi kar sakta hai, (magar taqdeer me jo aulad hai wo ho kar rahegi, chahe admi apni mani pathhar par daal de, allah chahe to waha se bhi bachcha paida kar de)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 782
kya molana Taariq jameel ke hadees se mutalliq bayanat sunne chahiye ya nahi, kya unke bayanat sahi hote hen ? kya molana sunni hen,

Jawab: 782 بسم اللہ الرحمن الرحیم
Taariq Jameel, Mulk e Pakistan ka Ala darje ka Jahil Aur peshwa e khabees, Jamat e iblees, ka Gumrah aalim hai, Jo khud bhi gumrah aur logo ko bhi gumrah karta hai, iska byan sunna, **sunni ko haram hai**, aur isne apni dua me bhi kufriya alfaz bole, yani ek ijtime me isne dua ki aur allah ke liye ye alfaz dua me kiye,
“aye allah tu hamare samne hota ham tere pau pakar lete”
“aye allah tu aaja, tu kaha hai, agar tune abhi bhi koi feslna nahi kiya ho, ab aa ja”
Wagaira wagaira..
Isse pata chalta hai, jise ye nahi maloom ki allah ke liye kaisa aqeeda rakhna hai, allah ke paun hai ya nahi, wo alim nahi ho sakta aur, badmazhab agar allamah bhi ho to uska byan aur uski majlees me bethna ya uski likhi kitab padhna **haram haram haram.**
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 783
Janab agar hum kisi aise peer ya wali se mureed hona chahen jinki wafat ho chuki ho ,ya Madinah se mureed hona chahen, agar unki mohabbat ka aqeeda dil me rakhte hen agar hum dil se maan kar unke

mureed ho jayen to kya aisa mumkin he ? agar he to iske kya raaste he,hadees wa Quran ke hawale se batayen

Jawab: 783 بسم اللہ الرحمن الرحیم
Agar aap kisi aise peer se bayet hona chahte hai, jo wisal kar gaye, to aisa nahi ho sakta ki aap mazar ya chadar pakar kar mureed ban jao, **ye tariqa sahi nahi**, han, aisa ho sakta hai, aap unke khalifa se bayet ho sakte hai, agar unhone wafat se pehle apna khalifa banaya ho to ap us silsile me bayet kar sakte hai, magar seedhe mazar wale se byet karna chahe to ye durust nahi, warna log bich se saare peero ko side me kar denge aur sidhe ajmer jaa kar chadar pakar kar mureed ho jayenge to kuchh sidhe baghdad jaa kar, aur fir khalifa banane ka maqsad bhi yahi hota hai ki ye silsila aage tak jaari rahe, aur buzurgo ka faiz jaari rahe, warna ghaus e azam ka wisal hoye zamana guzar gaya magar **silsila qadiriya aaj tak jaari hai**, isilye mureed kisi aise peer se hua jaye, jo ba-zahir hayat ho aur peer banne ki shart bhi ho, aur jin walio ne apna khalifa nahi banaya to unka silsila ab khatam ho gaya, us silsile me bayet nahi ho sakta naa mazar par jaa kar naa kisi aur zariye se, jaise **'silsila madariya'** isme mureed nahi ban sakte isi tarah '**Warsi silsile**' me bhi ab koi mureed nahi ho sakte kyunki in walio ne kisi ko apna khalifa nahi banaya jo inka silsila aage chalata, jo log inke waqt me inke mureed huye bas wahi mureed keh layenge baki nahi,
Aur ek baat jo kisi bhi silsile me mureed hoga, wo madine wale ka hi mureed hoga, is bat se befiqr rahe, mureed hone ke liye madina jana zaruri nahi. Aur dil me aqeedat aur mohabbat rakhna achchi bat hai, iska faiz or nafa bhi dono jahan me milega magar bina bayet kiye mureed nahi ho sakta,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 784
bhai kya koi musalman shakhs apni body part donate kar Sakta hai according to Islam religion.

Jawab: 784 بسم اللہ الرحمن الرحیم
Nahi de sakta, siwaye blood ke, apne jism ke kisi bhi hisse ka yani ankh, dil, ya ankh ki roshni ka ye khud malik nahi, balki allah ki taraf se diya gaya hai, isko haq nahi ki, marne ke bad, dil, ankh wagera ko donate kare.
واللہ تعالٰی اعلم

Suwal no. 785
Namaz me koi wajib chhoota ya koi galati hui Or sajda e suhv bhi karna bhul gaye or salam pher liya
Is haal me kya kiya jaye? -خزاک اللہ خیر

Jawab: 785 بسم اللہ الرحمن الرحیم
Suwal me do bat puchhi gai hai, ek ye ki agar kisi par sajda sehev wajib ho jaye aur wo akhir me sajda sehv karna bhool jaye to kya kare, aur doosri ye ki namaz me "koi aur ghalati ho jaye" to sail ko chahiye ki us ghalati ki tafseel bataye ki kya ghalati ho jaye, uske baad hi jawab diya jayega, filhal pehli surat ka jawab arz hai ,
"Ki agar sajda sahav karna bhool jaye to kya kare"
Agar koi shakhs jis par sajda e sahav wajib ho gaya ho aur wo bhool kar salam pher le to, jab tak namaz torne wali koi cheez naa pai jaye to foran sajda sahv kar le, yani salam pher kar kisi se dua, salam, kalam, ya uth kar chal naa padha ho, Bahar e Shariat Jild:1 Safah:717 par hai
"jis par sajda sahv wajib hai, agar sehv hona yaad naa tha aur naa niyat e qat'e salam pher diya to abhi namaz se bahar naa hua basharte ke sajda sahv kar le, lihaza jab tak kalam ya hadas ya masjid se kharij ya aur koi kam **manafi e namaz** naa kya ho use hukm hai ki sajda kar le"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 786
Afzal tareen durood e paak kon sa he? Or durood e taaj ko pdhne ke kya fazail hain ? جزاک اللہ خیر۔

Jawab: 786 بسم اللہ الرحمن الرحیم
AAMEEN
Awwal to ye ki suwal ka n**o. 786** yani allah ka naam upar se suwal bhi durood e pak ka, yani allah aur rasool dono ki barkat ek sath, aur agar jawab bhi **Imam e Ishq o Mohabbat** ke hawale se ho to madina madina, magar pehle **Imam e ahle sunnat ka farmaan**, jo mujhe suwal ko dekh kar yaad aya, kehte hain,
Zikr e khuda jo unse juda chaho najdio,
Wallah zikr e haq nahi kunji sakar ki hai
Fatawa Razawiya Jild:06 Safah: 183 par hai
"sab duroodon se afzal durood weh hai, jo sab amal se afzal yani namaz me muqarrar kiya gaya hai"
(yani durood e ibrahim)

Durood e taj ki behad fazilat hai, aur amal aur hajat ke mutabiq iski kai tadad buzurgo se sabit hai, ki kis muamle me kitna padhna hai, aur ye durood, HAJAT, TAKSEER wagera ke liye bhi khas kaam ata hai,
1-jinnat shaitan, chechak ke daag wagera ke liye 11 bar padh kar damm kara jaye,
2- dil ki safai ke liye roz subha fajr bad 8 bar
3-dusham, hasid, zalim se bachne ke liye bad isha 41 bar.
4-rozi me barkat ke liye subha fajr bad 7 bar.
Isi tarah aur bhi fazilat hai,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 787
معطم الطیرکس صحابي کا لقب ھے جواب جلدازجلد عنایت فرماۓ
(muazzuttair kis sahabi ka laqab hai jawab jald az jald inayat farmaen,)

Jawab: 787 بسم اللہ الرحمن الرحیم
Apne jo suwal me laqab puchha hai, usme ghalati hai, laqab is tarah hai**,** مطعم الطیر yani (meem ke bad en nahi hai)
مطعم الطیر ka matlab hota hai, "**parindo ko khilane wala"** ye laqab tha,
Huzoor e pur noor, sahib e madina, rahat e qalb o seena, habeeb e khuda, noorul huda, yani janab e mustafa (alaihissalam) ke DADA JAAN **Abdul Mutallib** ka" kyunki aap apne dastarkhwan se parindo (birds) ko bhi khilaya karte the, isilye apko laqab مطعم الطیر "**parindo ko khilane wala**" pada
واللہ تعالٰی اعلم

Suwal no. 788
kiya suwar (pig) kahene se 40 din ka khana haram ho jata hai

Jawab: 788 بسم اللہ الرحمن الرحیم
Suar kaa naam lene se zuban 40 din tak napak Rehti hai, ye bat fizool aur batil hai, Suar bhi sochta hoga ki mujhe kis qadr badnam kar diya, khud musalman aaj ek doosre ko gaali deta hai to khana haram nahi hota naa zuban napak? . Magar kisi ko bila wajah gali ke tor par suar Kehna haram hai, Or agar jab iska naam lena jaiz to hai magar Iska matlab ye nahi ki bila wajah naam ki maala Jape, Or jo baat mash'hoor ho gai jo Suwal me darj hai Shayad islye ho ki taaki log is dar se bila wajah Kisi ko ye naa kahen, Or Jahan quran me suar ka naam aya hai, agar wo Ayat bator e ibadat padhega to sawab bhi payega.

Sureh Maida Ayat:3 me Irshad Rabb e Qayenat hai:
"tum par haram hai murdar aur khoon aur **SUAR** ka gosht"

Waqarul Fatawa Jild:1 Safa: 343 par hai
“suwal me apne jo ye likha hai ki khinjeer ka naam lene se zuban napak ho jaati hai, shariat me iski koi asl nahi lihaza ye ghalat hai, ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 789
Hazrat zaid ne ye suna hai ke suar ke do pair jannati hai, kya ye bat sahi hai, rehnumai karen

Jawab: 789 بسم اللہ الرحمن الرحیم
Maine aisa naa Padha naa Suna, aur lagta bhi yahi hai ki shariat me iski koi asl nahi, apko chahiye ki zaid hi se iski dalil kisi motabar kitab ke hawale se talab kijiye ki zaid is baat ka hawala pesh kare,
واللہ تعالٰی اعلم

Suwal no. 790
کیا سگریٹ لیکرمسجد میں جانا جائز ہے؟ اورکیاسگریٹ سے وضوء ناقص (ٹوٹ) جاتاہے یعنی سگریٹ پیکروضوء کا کیا حکم ہے؟
(Kya cigarette Le kar masjid me jana jaiz hai, aur kya cigarette se wuzu tut jata hai, yani cigarette pee kar wuzu ka kya hukm hai)

Jawab: 790 بسم اللہ الرحمن الرحیم
Cigarette dibbi me hoti hai, aur dibbi agar jeb me rakh kar, masjid me jaye to najaiz hone ki koi surat ba-zahir nazar nahi aa rahi, kyunki ye us nashe wali cheez ke hukm me nahi hai, jiske istimal ke bad hosh naa rahe, aur aksar namazio ki jeb me cigarette biree wagaira ka packet hota hi hai, (jo istimal karte he) magar kabhi aisa suna nahi gaya ki, kisi (alim ne) fatwa diya ho ki ise masjid me lana mana hai, aur **cigarette peene se wuzu nahi tut’ta magar iske bad fir wuzu kar lena Mustahab hai**, magar iske istimal ke bad munh me agar badbu ho to masjid me jana gunah hoga, aur wuzu us nashe ki cheez se tut’ta hai jiske istimal ke bad hosh baki naa ho jaisa ki Bahar e shariat Jild: 1 Safah: 308 par hai
“Itna nasha ki chalne me paun larkharaye wuzu tor dega”

Aur peena cigarette, hukke, wagera ka jaiz hai gunah nahi, isse aisa nasha nahi hota jo hosh baki naa rahe, jaisa ki **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild:22 Safah:212 par likhte hain,
تمباکو خوردن وکشیدنوشمیدن ہمہ رواست
(tumbaku khana, peena, soongna sab jaiz hai)

Aur nasha karna wo haram hai jiske bad hosh naa rahe aur isi se wuzu tut’ta hai, cigarette se nahi
Jaisa ki Fatawa Razawiya Jild:22 safah: 104 par likhte hain
“Dam Lagana Jisse Hosh wa Hwash me Farq ata hai HARAM HE”
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 791
Hazrat masjid me nare laga sakte he, Tafsir or hawale ke sath batayye talib e jawab

Jawab: 791 بسم اللہ الرحمن الرحیم
Naara allah ka zikr hai, aur allah ka zikr masjid me bhi jaiz or madrse me bhi jaiz aur ilaqe me bhi jaiz aur ghar me bhi, jabki masjid me koi or wajeh man’e shara naa ho, maslan koi namaz me mashghool na ho jisse khalal ho
واللہ تعالٰی اعلم

Suwal no. 792
Agar koi shakhs sanskrit ya aur kisi zuban me kisi ko Allah ka beta (rabb e kunwar) kahe to kya wo musalman baki rahega ya kafir ho jayega. Kyunki maine ek shayar ke ye alfaz sune hai. (kya tumse kahoon ai **rabb e kunwar** tum janat ho man ki batiyaan)

Jawab 792 بسم اللہ الرحمن الرحیم
Kufr har zuban me kufr hota hai, chahe sanskrit me ho ya farsi me, aur kisi ko **allah ka beta qarar dena khula kufr aur quran ka inkar hai**, Surah ikhlas me hai, “naa uski koi aulad aur naa wo kisi se paida hua” lihaza jis sher ke bare me apne puchha hai, wo **kufriya sher** hai, aur badnaseebi aur ilm ki kami ki bina par log ise ek mash’hoor qawwali me padhte aur sunte hai, “**kunwar**” ka mayena “**beta**” hota hai, lihaza jisse iske mayene jan lene ke bad bhi padha **to kafir hai**,
واللہ تعالٰی اعلم

Suwal no. 793
Apne peer ka tasawwur karke ek Wahabi ke pichhe namaz padhi jaye to kya namaz ho jayegi.

Jawab: 793 بسم اللہ الرحمن الرحیم
Wahabi kafir hai, uske peechhe namaz padhna yani use apna imam tasawwur karna he aur ye fel unhe musalman tasawwur karne par dalalat karta hain, agar sail ki ye murad hai ki wo ye tasawwur kare ki wo jo namaz padha raha hai, mera peer hai, to ye **sakht waswasa e shaitani**, sail ke **qalb e noorani** me **toofan e barbadi e imani,** macha sakta hai, bhala ye kaise kisi ke liye mumkin hai a**llah ka wali ka tasawwur ek iblees (wahabi) me kar liya jaye**, aur agar sail ki murad ye hai ki, me dil me khayal karun ki is imam ke nahi balki apne peer ke pichhe namaz padh raha hu to ye khayal batil hai, kyunki jab ye imam ruku karega to ye muqtadi kya karega? aur sare arkan me iski perwi aur is aulad e iblees ki awaz sunni padhegi, Zahir hai ki iski perwi par majboor ho jayega, Ab us imam ki taraf chalte hai, jise qaum Imam e Ishq o Mohabbat kehti hai, jiske faizan se tumhe aaj sunniat ka bag hara-bhara mil gaya to **YAA IMAM AHMAD RAZA**, aap hi arz karo ki namaz wahabi ke pichhe padhna kaisa hai, to FARMATE HAI,
AlaHazrat Imam Ahle Sunnat Fatawa Razawiyya Jild: 6, Safah: 593 Par
“Wahabi ke pichhe namaz batil mehez hai.”

Fir isi Fatawa Razawiyya Jild: 8, Safah: 452 par likhte hai,
“Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai”

Or aage isi Fatawa Razawiyya Jild: 6, safah: 633 Par likhte hai
“Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai”

(ab soche jise ustad banana zeher e qatil qarar diya to tasawwur e peer kaise jaiz ho sakta hai, aur farmate hai, mujaddid e azam, ya **RASOOAL ALLAH** “**Tumhe jaana tumhe maana, naa rakha gair se kaam...**)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 794
kala angoor (black grape) khana nahi chahiye us ki hillat kiya hai

Jawab: 794 بسم اللہ الرحمن الرحیم
Kaale Angur khana jaiz hai, jo ise mana kare, to iski mumaniat ki dalil lana uske zimme hai, ki ye mana kaha likha hai, meri nazar se koi dalil iski mumaniat par nahi guzri,,
Aur Angoor ki to shan khuda ne byan ki Quran e pak me (aur kale ho ya peele sab allah hi ne banaye hain) Farmata hai Rab (Surah nahl me 67)
“aur khajoor aur angoor ke phoolo me se.... beshaq isme nishani hai aql walo ko”

Surah israel ayat 11
"Ya tumhare liye khajoor ya angooro ka koi bagh ho, fir tum uske andar jannati nehre rawa karo"

Aur jo allah ke paida karda kaale angoor ko haram kahe to uske liye bhi quran me allah ne jawab de diya Aur Tumhe Jannat me Meethe Angoor Khilane wala Tumhara Rab farmata hai,
(Sura he Maidah-05, Ayat 87) me
"Aey Iman walo Haram na Thehrao woh suthri cheeze, ki ALLAH ne tumhare liye halal ki "
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 795
Kisi company ke share kharidna kaisa he.

Jawab: 795 بسم الله الرحمن الرحيم
Awwal ye ki comapny ki kuchh detail wagera yani kafir ki hai ya musalman ki, ye likh kar kareeb ke darulifta se rabita kare, aise suwal me muftiyan kiram apne samne kuchh tafsil talab karte hai, jiske bad, wo fatwa tehrir karte hai, aap suwal ko tehriri likh kar unse rabita karen,
واللہ تعالٰی اعلم

Suwal no. 796
Kya mardo ko auraton ki tarah choti rakhna ya lambe bal rakhna jaiz hai quran o hadis ki roshni me wazahat farmayen,

Jawab: 796 بسم الله الرحمن الرحيم
Mard ka **kano ki lo tak bal ka rakhna sunnat hai**, aur mard ka baal itne badana ki kandhe (sholder) se neeche jaye ye haram hai, fir chahe isme choti bandhe ya naa bandhe aur **bandhna choti ka mard ko haram hai** Fatawa Razawiya Jild: 21 Safah: 134 par hai
"Mard ke sar par choti rakhna waise hi haram hai"

Durr e Mukhtar Jild:2 Safah:253 par hai
غزل الرجل على هيأة غزل المرأة يكره

(aurat ke andaz se mard ka apne bal goondhna (choti) na pasand hai
لما فيه من التشبه بالنساء

(islye ke isme aurato se mushbehat he)
Hadis e pak me farmaya: قال صلى االله تعالٰى عليه وسلم لعن االله المشتهبين من الرجال بالنساء
(huzoor ne farmaya allah ki lanat un mardo par jo auraton ke sath mushabihat karen"
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 797
Agar koi shakhs ye aqeeda rakhta ho wahabi imam ke pichhe apne shaikh ka tasawwur karke namaz padhe to namaz ho jayegi ese shakhs ke liye shariat ka kya hukm hai. baray maherbani quran o hadees ki roshni me wazahat farmay

Jawab: 797 بسم الله الرحمن الرحيم
Agar koi shakhs wahabi ke batil aur kufriya aqeede jaan lene ke baad bhi unke pichhe namaz ada kare to goya wo unhe musalman yaqeen kar raha hai, **agar yahi haq hai to aisa shakhs bhi kafir ho jayega** aur iski biwi iske nikah se bahar, aur kisi ka mureed bhi tha to ab naa raha fir se tauba kare, kalima padhe aur, naye sire se iman laye aur fir biwi rakhna chahe to nikah kare, aur fir se mureed bane,
Fatawa Razawiyya Jild: 15 Safah: :591 par hai

Shifa shareef me hai,
نکفر من لم یکفر من دان بغیر ملۃ المسلمین
من الملل اووقف فیھم اوشک
(ham har us shakhs ko kafir kehte hai jo kafir ko kafir Naa kahe ya uske kufr me shak kare,

Durr E Mukhtar Jild:1 Safah: 386 من شک فی عذابہ وکفرہ فقد کفر
Jisne unke azab aur kufr me shak kiya Wo (khud) bila shubah kafir ho gya
واللہ تعالٰی اعلم

Suwal no. 798
Jism ke kis hisse ko choomna aur chhoona aur dekhna mana hai aur Hand job and Blow job sahi hai ya galat isme thoodi si rahnumaee karen

Jawab 798 بسم اللہ الرحمن الرحیم
Is suwal ke jawab me masail kai qism ke hai, maslan mard ka mard ko dekhna, aurat ka aurat ko dekhna wagaira wagaira, lihaza suwal me saf kiya jaye ke kiske mutaliq hukm e shara daryaft karna hai, uske bad hi iska tafsilan jawab tehrir kiya jayega, **Al-mukhtasar** ye hai ki, shohar biwi ke har hisse ko dekh, chho aur choom sakta hai, siway sharmgah ke, **ye sharmgah ko chomna gunah hai**, dekhna chhoona iska bhi jaiz, aur mia biwi ke siway doosre rishto ki bat kare, to sitr ki taraf shehwat ke sath nazar karna haram hai, aur chhoona bhi, aur hand job haram hai, hadis e pak me is par lanat aai hai, hadis me aya ki "ispar allah ki lanat hai," Fatawa Razawiyya Jild: 22 Safah: 244 "hashr me aiso ki hatheli Gabin (pregnant) uthengi,"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 799
namaz ho rahi hai aur me ek rakat ke bad pahuchta hoon, us time sab sajde me hain us samay mujhe kya karna chahiye aur agar mujhe sajde me chale jana chahiye to niyat ka kya hoga kya mujhe namaz imam ke khatam hon ke bad sana padhna hoga ya nahi please bataye

Jawab: 799 بسم اللہ الرحمن الرحیم
Puchhi gai surat me aap bhi seedhe sajde me jaye, aur is tarah ki pehli takbir kahe, fir hath khol den (niyat naf ke niche naa bandhe) aur doosri allahuakbar kehte huye seedhe sajde me jaye (bina ruku kiye) magar us rakat ko apni namaz me shumar naa kare (yani us rakat ki ginti naa kare) aur bad me jab aap apni namaz padhe to sana bhi padh len,
واللہ تعالٰی اعلم

Suwal no. 800
Jaise me office me hoon aur subah wazoo bana ke mooza joota pahan ke gaya ab kya me doosre namaz ke waqt bina moze ke utare wazoo kar sakta hoon pairoon ka masa kar ke

Jawab: 800 بسم اللہ الرحمن الرحیم
G, han masah kar sakte ho, magar **moze chamde ya rekseen wagera ke hone chahiye**, ye jo aam moze hain ye nahi, agar chamde ya rekseen ke hain to aap jis waqt wuzu karke, wo moze pehnege to us wuzu ke tutne se lekar, 24 ghante tak jab bhi wuzu karoge to per dhoone ki zarurat nahi bas masah kar liya jaye, yani geela hath le kar ungalio ki taraf se upar ki taraf fer liya jaye, aur apka 24 ghante ka waqt wuzu karke moze pehnne se shuru nahi hoga, balki jab wo pehla wuzu tutega jab se, maslan apne 6 baje fajr ka wuzu kiya or moze pehn liye fir ye wuzu 9 baje tak chala fir tuta to 9 baje se 24 ghante shuru honge, aur agar koi safar par hai to musafir ko ye waqt 3 din ka hai, ye hukm aurat mard dono ke liye hai, magar yaad rahe jis par gusl farz hua to masah kafi nahi, utar kar paun dhone honge.

Bahar e Shariat Jild:1 Safah: 364 par hai

“hindustan me jo sooti ya ooni moze pehne jaate hai, un par masah jaiz nahi”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 801
Hazrat masjid me pyaz khaa ke ja sakte he,Talib e jawab

Jawab: 801 بسم اللہ الرحمن الرحیم
Pyaz kha kar masjid me **jaa sakte hai,** koi harz nahi, magar pyaz kha kar munh achhi tarah saaf kiya gaya ho, aur **pyaz ki badbu naa ho** warna jana mana hoga, aur aise har shakhs ko masjid me ane se roka jayega jo kacha pyaz ya lahsun ya kuchh bhi badbu wala khaa, pee kar aata ho, kyunki isse firishton (malaika) ko taqleef hoti hai

Hadis Sahi’ain me hai من اکل من ھذہ الشجرۃ الخبیثۃ فلایقربن مصلانا ـــہ
(jisne is (kachcha piyaz ya lehsun) me se khaye wo hamari masjid ke pas naa aye)

Radd al Mukhtar me hai واکل نحوثوم ویمنع منہ وکذاکل موذولو بلسانہ
(masjid me dakhil hone se pehle badbudar cheezon maslan kachcha pyaz ya lehsun khane wale ko mana kiya jaye)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 802
Hazrat Umrah karne wale ko Haji kehna jaiz hai ?

Jawab: 802 بسم اللہ الرحمن الرحیم
Bila haj karne wale ko haji kehna aisa hai, jaise
Be-namazi, ko namazi kehna
Jahil sufi, ko wali kehna
Fasik ko, alim kehna,
Agar ye khud is kehlwane par raazi hai aur logo ko mana nahi karta to fir ye (be-haj kiya) haji gunahgar hai, aur ye mana karta hai, magar isse mohabbat karne wale ya dost yaar nahi mante to unhe sahi masala bataye ki ye kehna jaiz nahi, fir bhi kehne wale naa mane to is par koi jurm nahi, jab bhi kahe mana karta rahe, Jab bhi koi bole “haji sahib...” foran bat kat kar ye bol de “**me haji nahi**.... ab arz karo” is tarah dhire dhire adat logo ki nikal jayegi, magar ye kud mana nahi karta to gunahgar
واللہ تعالیٰ اعلم

Suwal no. 803
Rawi or Marawi kise kehate he ? Zarur Jawab de

Jawab: 803 بسم اللہ الرحمن الرحیم
Jo kisi bat ko sun kar ya dekh kar aage byan kare, use **raawi kehte hai**, aur is batane ko, riwayat karna kehte hai, marwi bhi isi tarah istimal hota hai, jaise Hazrat ali se marwi hai, ya fir Hazrat ali ne riwayat ki
واللہ تعالیٰ اعلم

Suwal no. 804
Koi shakhs Alime deen na ho Usse bait hona kaisa hain ?

Jawab: 804 بسم اللہ الرحمن الرحیم
Jisse mureed bana jaye usme ek shart **peer ka aalim hona bhi hai**, yani mureed alim se huya jayega naa ki jahil se jo khud shariat nahi janta to mureed ko haq ki rah kaise dikhayega, aur ye hukm aam sufi jahilo ka hai, aur agar sail ka matlab hai ki, jisse mureed hona hai, unke pas aalim hone ki digree nahi to, **digree**

hona zaruri nahi agar sach me wo **ilm e fiqh** me itna ilm rakhte hai ki khud ki zarurat ke masail jante hai, aur jo masala pesh aye to bagair kisi aalim ki madad liye kitab me se khud nikal sake to unse mureed hona jaiz hai, magar peer ko zyada ilm chahiye ki **mureed uske tab'e hain**, aur peer ka mukammal aalim, muttaqi hona zaruri hai,
IMAM e ahle sunnat ne Apne fatawa me naql kia jisme ye shart pai jaye usse bayt jaiz, warna najaiz.
1. Aqeede ka sunni ho, 2. Ilm e fiqh itna janta ho ki zarurat ke masail kitab se nikal sake, 3. Koi gunah ailaniya naa karta ho 4. Silsila Huzoor (عليه السلام) tak pahuchta ho,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 805
masjid me namazi ke age se niklne ka kya hukm hai

Jawab:805 بسم الله الرحمن الرحيم
Masjid me se namazi ke age se nikalna gunah hai, jabki wo tanha namaz padh raha ho. aur agar fir bhi koi tanha namaz padhne wale ke samne se guzra to **gunah guzarne wale par hai**, namazi ki namaz me koi farq nahi ayega, jaisa ki **AlaHazrat Imam Ahle Sunnat** Farmate hai, Fatawa Razawiyya: Jild:7 Page: 255 par
Namaz me koi khalal nahi aata nikalne wala Gunahgar hota hai,

Aur ye hukm tanha namaz padhne wale ke liye hai, aur agar namaz ba-jamat ho to imam ka suthra qaum ke liye kaafi hai.
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 806
Namaz padte huye agar dosri rakat ki jagah teesri rakat me beth gaye aur salaam fer liya Galti se bhule aur baad me yaad aa gaya To shariat me kya hukm hai ? Jawab ka talabgaar hun Hazrat

Jawab: 806 بسم الله الرحمن الرحيم
Shariat me ye hukm hai ki, sajda sehev kar le, **jabki 4 padhni thi,** aur salam ferne ke bad, koi kam naa kiya gaya ho, yani naa bate, naa uth kar chal padha ho, aur naa wuzu tuta ho, or char poori karke akhir me sajda sehev kare, jaisa ki **Sadr us Sharia Mufti Amjad Ali Azami** Farmate hain.
Bahar e Shariat Jild:1 Safah:717 par
"jis par sajda sahv wajib hai, agar sehv hona yaad naa tha aur naa niyat e qat'e salam pher diya to abhi namaz se bahar naa hua basharte ke sajda sahv kar le, lihaza jab tak kalam ya hadas ya masjid se kharij ya aur koi kam manafi e namaz naa kya ho use hukm hai ki sajda kar le"
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 807
Ek sawaal ek wahabi ne kiya hai ke agar nabi hayaat hain to fir imam ko namaz padhane ki kya zarurat hai plz mera jawab daina.

Jawab: 807 بسم الله الرحمن الرحيم
Nabi jannati hota hai, aur unhone chaha ki, mere ummati bhi jannati ho jaye isliye ye moka diya gaya ki, taki unke ummati bhi imamat ke mansab par fa'iz ho kar buland rutba payen, aur wahabi jahil hi rahega, agar koi bada kisi kam ko karne ko kahe to ye uske marne ki dalil nahi, kabhi kabhi samne wale ko moka dene aur sikhane ke liye bhi hota hai, jaise school me, teacher kehta hai, ki 2 aur 2 kitne hote hai, to iska matlab wahabi sochega ki agar is school ke teacher ko aata to bachcho se poochhta hi kyun? Jabki teacher ko pata he, balki wo to dekhna chahta hai ki, kal ye bachche bade ban kar naam kamaye, isilye nabi hayat hai, ham kon jo unhe hukm den ki aap padhay, unki marzi hai, unka faiz aalimo tak hai, aur sail se arz hai ki wahabi ke aise suwal sunte hi kyun ho, unse wasta naa rakha karo iska kaam bas fizul me waqt kharab

karna hota hai, aap ko chahiye ki **IMAM E AHLHE SUNNAT** ke maslak par poori tarah aa jao aur wo maslak ye hai ki “unhe mana, unhe jana naa rakha gair se kam...”
واللہ تعالٰی اعلم

Suwal no. 808
Wahabi hamme se Kyun nahi hain akhir wo kon sa amal karten hain jo ham unhe atankwadi jante hai or muslim nahi manten ?

Jawab: 808 بسم اللہ الرحمن الرحیم
Unke aatankhwadi hone ki wajah aap khud ISIS ke bare me padh le, ya laden ke bare me ye sab wahabi hi hai, aur musalman naa hone ki wajah janne ke liye kitab “**tarikh e najd o hijaz**” padh lijiye,
Al-Mukhtasar
Wahabi, nabi ko murda aur apne jaisa insan manta hai, aur nabi ko roze (mazar) ko torne ki bat karta hai, he, **jaiz or mustahab kam** ko haram shirk batata hai, kisi imam ki perwi nahi karta, quran o hadis ke khilaf amal karta hai, wagaira wagaira.. aur hadis me unki kuchh nishaniya batai hai, jaise kaha gaya
تحقرون صلٰوتکم مع صلوتہم وصیامکم مع صیامھم وعملکم مع عملھم
tum apni namaz ko unki namaz ke aage hakir janoge, aur apne rozo ko unke rozo ke age, aur apne amal ko unke amal ke age,

يقرؤن القرآن ولا يجاوزتراقهيم
quran padhenge magar uske gale se neeche naa utrega,

يقرؤن القرآن ولا يجاوزتراقهيم
baaten zahiri achhi karenge,
من قول خير البرية يمرقون من الدين كما يمرق السهم من الرمية
hadis hadis pukarenge (aur) hal ye hoga, nikal jayenge deen se aise jaise teer nikal jata hai nishane se,

ثم لا يعودون فيه
laut kar deen me naa ayenge,

سيما هم التحليق
inki alamat sar mundwana hai

مشمر الازار
Tehband (payejama) takhno se unche (pehnege)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 809
Ek Musht Se Kam Dadhi Rakhne Wala Shakhs Agar Azaan Wa Takbeer Kahe To Uska Kiya Hukm Hai Kiya Uski Azaan Wa Takbeer Maani Jayegi

Jawab: 809 بسم اللہ الرحمن الرحیم
Daari ka ek musht se kam rakhne wala, fasiq e moallin hai, aur ulama e ahle sunnat ka is par ittifaq hai ki **azan fasiq ko dena makruh** , ise roka jaye, azan islam ka shiar hai, to (namaz ke waqt) ke dakhil hone ki ittila e qual ki maqbooliyat ke liye zaruri hai ki, qail (kehne wala, murad azan kehne wala) musalman, aqil, baligh aur aadil ho, aur fasik ki khabar deen dari me etbar ke qabil nahi, jaisa ki
Durr e Mukhtar Jild:1 Safah: 46 par hai ویعاداذان کافر وفاسق
(yani, kafir, fasiq ki azan dohrai jaye)

Fatawa Razawiyya Jild:5 Safah: 377 par hai
"agar fasiq ne azan di to qana'at na karen, balki dobarah musalman muttaqi fir azan de"

Bahar e Shariat Jild: 1 Safah: 466 par hai
"Fasiq chahe aalim ho uski azan kehna makruh hai"

Ab raha ye ki fasiq ne azan de di to lotana **wajib hai ya nahi**, to baz ulama ne farmaya ki inki azan dohrana wajib hai magar **sahi yahi hai ki inki azan ka lotana wajib nahi mustahab hai**, aur yahi **durr e mukhtar** me hai, magar yaad rahe jab fasiq azan de, to fir doosra koi azan de, **ye mustahab hai, wajib nahi**, aur agar fir azan dene se fasad ka andesha hai to dosri azan **bina mic ke di jaye**, (aur yahi behtar hai)

Jaisa ki Fatawa Faizur Rasool Jild:1 Safah: 184 par, **Fatawa Mustafawiya** ke hawale se hai
"fasiq ki azan makruh hai, magar de to azan ho jayegi,"

"Aur ye jo upar jawab guzra ki dohrai jaye, iska matlab, **dohrana mustahab** hai"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 810
Meri walida ke dada takriban 120 sal pehle khud zinda dafan ho gaye the unko kor (bars) ki bimari thi gaon ke log the malumat nahi thi deen ki, to ye bataye ki unhone ye galat kiya ya sahi or kya unka nam leke fatiha bhej sakte he

Jawab: 810 بسم اللہ الرحمن الرحیم
Khud-kushi karna haram hai, balki doosre ko qatl karna namaz chhod ne se bada gunah aur, khud ko qatl karna isse bhi bada gunah, jisne aisa kiye **gunah e kabeera kiya**, aur ye kam jin be-waqoofo ke samne huya unhe inki **jaan ka bachana farz tha** jis tarah ho sakta jaan bachai jaati, aur agar koi is kam me khabar hone ke bad bhi naa aya ya zinda dafan hone me madad ki to ye sab bhi gunahgar hai, aur in par bhi **tauba wajib** hai, aur agar ye kam inhone chupchap kiya kisi ko khabar nahi thi, to gunah bas marne wale par hai,

Allah apne Zindagi Bakhshne wale Kalaam me keh raha hai (Surah nisa ayat 29)
"aur apni jaane qatl naa karo beshak allah tum par mehrban hai"

Hadis e pak me hai
" jo shakhs jis cheez ke sath khud-kushi karega, use jahannam ki aag me isi cheez ke sath azab diya jayega,"

Aap inke liye isal e sawab, niyaz fatiha quran padh kar, ya koi bhi nek kam kar ke sawab bhej sakte ho, ye apki khush nasibi hogi,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 811
Agar baccha opretion se huwa aur ghusl karke hath me aya to kia usko lene par hume ghusl wazib he?

Jawab: 811 بسم اللہ الرحمن الرحیم
Bachche ko lene wale par kisi surat ghusl wajib nahi chahe bachche ko nehla kar god liya gaya ho ya khoon me sana hua, khoon agarche napak hai, magar utne hisse ko napak karega, jis par lage, naa ki usse koi shakhs junubi ho jayega, magar khoon me sana naa liya jaye kyunki hath pak hai, aur **pak cheez ko bila wajah napak karna bhi gunah hai**
واللہ تعالٰی اعلم

Suwal no. 812
main koi kaam shikhne ke irade se gaya hun to koi aisa wazifa he shariat me jisse main apne kaam me safal ho jaun ? Namaz to he hi zaruri uske alawa koi aur cheez he use kamyab karne ke liye shariat me ? Jawab ka talabgar hun. Sayyed sahab

Jawab: 812 بسم اللہ الرحمن الرحیم
Mujhe is bare me khas koi dua yaad nahi ki kaam sikhne me kamyabi ho aur dua har waqt kare, aur sail ne kam ki tafseel bhi nahi batai ki kya sikhne jaa raha hu, is tarah adhure suwal par jawab nahi diya jaata, ye keh dena ki "**koi kam**" kafi nahi kyunki kuchh kam shariat me haram hai, kuchh najaiz hai, or log unke bare me jante nahi, agarche mera husn e zan hai ki sail jaiz kam hi sikhne jaa raha hoga, agar shariat ke jawab me ehtiyat zaruri hai, kahi aisa na ho me dua batau kamyab hone ki (jaiz kam me) magar sail koi aisa kam karne jaa raha ho jo shariat mana karti ho
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 813
Aadhi aasten me namaz ho sakti hai ya nahi

Jawab: 813 بسم اللہ الرحمن الرحیم
Aadhi asteen ki t-shirt or shirt me namaz ho jaygi. Or agar doosre kapde mojood hain to aadhi aastin me namaz **makruh e tanzihi** hai, magar namaz fir bhi ho jaygi dohrane ki zarurat nahi naa kuchh gunah, Or agar doosra kapda mojood nahi hai to namaz **makruh** bhi nahi,

Fatawa Amjadiya Jild: 1 Safah: 193 par hai
Jiske pas kapde mojood hon, aur sirf aadhi aastin ya banyan pehen kar namaz padhe to **karahat tanzihi hai**, (yani namaz ho jayegi). Aur (doosre) kapde mojood nahi to karahat (tanzihi ki) bhi nahi,

Waqarul Fatawa Jild: 2 Safah: 245 par hai
Aadhi aastin wala kurta, qameez ya shirt, kam-kaj karne wale libas me shamil hain is liye jo aadhi aastin wala kurta pehen kar doosre logon ke samne jana gawara nahi karte unki namaz **makruh tanzihi** hai aur jo log aisa libas pehen kar sab ke samne jane me koi burai nahi mehsus karte to unki namaz makruh bhi nahi.

Makruh e Tanzihi ki tareef: -
Weh amal jise shariat naa pasand kare, par ispar kuchh azab nahi (gunah nahi)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 814
namaz ba-jamat ho to namazio ke ya saf ke aage se nikalna kaisa he, Hazrat meri iltja he aap se iska jawab hawale ke sath den. Yani jawab 805 ka khulasa batayen

Jawab: 814 بسم اللہ الرحمن الرحیم
Jo mene pichhle jawab 805 me kaha ki **ba-jamat namaz ho rahi ho to namaz ki saf ke age se nikalna gunah nahi**, aur jo hadis me **namazi ke samne se guzarne ko mana kiya gaya wo tanha namazi ke samne se hai** aur uske aage koi sutra naa ho, ye jawab fiqh hanafi ki ru se sahi hai,

Is masale ki asl ye hai ki, jab ba-jamat namaz ho rahi ho to log apne imam ki perwi me hote hai, to **imam ke samne koi sutra deewar wagaira qom ke liye kafi hai**, yani ab koi imam ko chhor kar agar namazi ke samne se guzar jaye to gunah nahi, jis tarah surah fatiha namaz me padhna wajib hai jiske bagair namaz nahi hoti magar ba-jamat me muqtadi ko chup rehna hai kyunki imam ki fatiha sabhi ke liye kafi hai, inhe khud ki fatiha ki hajat nahi waise hi **imam ke samne koi cheez ka hona poori jamat ke liye kafi hai**, sabke samne suthra rakhne ki koi zarurat nahi (kya hi achhi misal) aur yahi **ahadees e taiiba se sabit hai**, magar

masala jan lene ke bad, jan kar bila zarurat aisi harkat karni nahi chahiye kyunki qom masala nahi janti aur jab tak janegi to nikalne wale ke **paun tor chuki hogi**, aur ye bhi hadis me mana hai ki **"nafrat naa dilao"** (yani aisi harkat se bacho jo logon ko nafrat dila den, ab raha ye samne se nikalna gunah nahi to magar ulama ne nikalne se mana kiya iski kya wajah, to iska jawab ye hai ki, **ye manai fasad ki wajah se hai**, or gunah nahi hai iska fayeda ye hai ki, **agar kisi namazi ka wuzu namaz me tut jaye to use nikalne ka hukm hai**, ab socho agar nikalna gunah hota to hukm kyun hota, ye dono masale apas me ek doosre ke khilaf ho jate ki, ek tarah shariat me kahe wuzu tutne par jamat se namazio ke age se nikal jao, aur ek tarah kahe ki nikalna gunah hai, logon me is masale ki sahi jankari nahi hoti isilye dhoka khate hai, aur doosra iska bada fayeda ye hai ki jab eid wagera me namazi masjid ke bahar tak hote hai to unke aage kuchh rakhne ki hajat nahi koi niklega to gunahgar nahi hoga, magar fir bhi log road ki saf ke samne suthra laga dete hai, ye unki ehtiyat hogi,

Ummid karunga ye hawale sail ke qalb ki weeran khaiti ko serab kar denge, aur ye kalam e mukhtasar, sail e motbar ke haq me kafi ba-asr hoga,

Fatawa Razawiya Jild:22 Safah: 479 par hai
"Imam ka sutra poori jamat ko kafi hai,

Bahar e Shariat Jild:1 Safah: 616 par hai
"Imam ka sutra muqtadi ke liye bhi sutra hai, isko mazeed sutre ki zarurat nahi, to agar chhoti masjid me bhi, MUQTADI KE AAGE SE GUZAR JAYE,.. HARZ NAHI"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 815
Night pant pahan kar kiya namaz ho jayegi.?

Jawab: 815 بسم اللہ الرحمن الرحیم
Night pent ki koi tasfeel nahi di gai, har sheher me log alag alag libas ko alag alag naam dete hai, kahi raat ke kapde kafi chust hote hain to kahi, bahut dheele, ab aap kis tarah ki pent ka hukm maloom kar rahe ho, ? wese agar **pent sitr ko dhakti hai, to namaz ke ho jaane me koi harz nahi**, namaz ho jayegi aisa nahi he ki jis kapde ko rat me pehn kar soya jaye usme namaz nahi hoti, bas kapda paak ho, aur koi doosri cheez kapde me man'e shara naa ho.
واللہ تعالٰی اعلم

Suwal no. 816
Janab Mazaaraat ki zayarat ka durust tareeka kya he ? Or aam qabristan me jaane ke kya aadab hain?
جزاک اللہ خیرہ۔

Jawab: 816 بسم اللہ الرحمن الرحیم
Qadmo ki taraf se dakhil ho, aur perion ki taraf muhn kar ke khada ho, qabar se char hath door rahe, aur fatiha padhe, **naa sirhane khada ho, naa mazar ko bosa de, naa tawaf kare,** qabristan ke liye bhi yahi adab rakhe,
واللہ تعالٰی اعلم

Suwal no. 817
agar kisi ko apni beti ya bahen ko dekh ke kabhi sexual khayalat aye to uska kya ?

Jawab: 817 بسم اللہ الرحمن الرحیم
Ye khayal e khabees hai, aur jis dil me aye wo **qalb e iblees hai**, magar aisi surat jis ghar me pesh aati hai, ummid karta hun us ghar me parda nahi hota hoga, tabhi aurate, ye soch kar ki ghar wale hai, bina dupatte ke rehti hongi aur agar dupatta dhakti bhi hongi, to bas dikhane ke liye, aise ghar ki aurato ko

parde ki sakhti karwai jaye, ki jis tarah namaz me dupatta bandha jata hai waise hi bandhe rahe, kyunki ghar me ghair log, aur mehman bhi ate jate rehte hai, to ehtiyat isme hi hai ki aksar namaz ka sa dupatta bandhe rahe, **ye wo darwaze the jo iblees ne khole the, jise mene band karne ka tariqa bata diya**, ab us shakhs ki taraf ruju karta hu, jo is se dakhil ho jata hai, jis shakhs ka suwal me zikr hua, agar aisa shakhs meri in bato par amal kare to, allah ke karam se is chaal e shaitan ke jaal e nafsani se ba-asani rihai payega, karna ye hai ki
Awwal to namaz nahi padhta to sakhti se pabandi kare, aur subha fajr ki namaz ke bad, 21 bar poori "**auzubillah**" padh kar pani par dam kare aur piye aur isi tarah bad namaz asr kar liya kare, aur **MURGHE ka gosht hargiz naa khaye**, aur deegar gosht 10 din ke farq se khaa sakta hai, aur dopher me 1 roti aur rat me bhi 1 roti hi khaye aur agar bhook me mot ka khatra ho **to bhi isse zyada naa khaye chahe shaitan kitni hi achhi dawat pesh kare** magar hargiz hargiz isse zyada naa khaye, (aur mot ka khatra ek mubalgha hai) aur sara din, dil dil me astaghfar padhta rahe, aur is amal ko 41 din kare, (41 din 1 roti par hi guzara kare, aur murghe ka gosht hargiz naa khaye) Fir gaur kare, 41 din bad ki dil ki kaifiyat kya hai, (meri bat ko bewazan nahi jaanega, magar, kam aqal)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 818
Assalamualaikum, Qurbaani aur akika ka masala ek hi hai suwal ye he ki kya hum qurbaani ya akika ka khana gair muslim ko khila sakte he kya hawale se jawab dijiyega ? Inshaallah

Jawab: 818 بسم اللہ الرحمن الرحیم
Bila wajah khilane se parhez karna chahiye, behtar ye hai ki, rishtedar, sunni musalman, faqeero ko khilaye, aur IJAZAT ye HE ki agar koi kafir bhookha hai, or khane ki mang karta hai to use bhi zarur khilaye taki usk dil me **islam ya musalman ke liye bugz naa ho**, aur use khilate waqt bhi uske sath achha bartaw kare, taki uske **dil me musalman aur islam ki mohabbat ghalib ho.** Aur bhi hamare buzurgo se sabit hai, ki kafir se bhi narmi ki aur wo musalman ho gaye, balki hadis se bhi sabit hai, aur agar ilaqe me sahi khaate peete, paise wale kafir hai, fir ye shakhs, apni dosti ki khatir unki dolat ya izzt ke khatir, ghareeb musalman ko chhor kar un kafiro ki dawat karta hai to ghalat karta hai, Aur kafir ko qurbani aur aqeeqa dono ka gosht nahi de sakte, Jaisa ki dono gosht ke bare me **Alahazrat Imam E Ahle Sunnat** ne

Fatawa Razawiya Jild:20 Safah:457 par farmaya
"Yaha ke kafiro ko gosht dena jaiz nahi ye sirf khalis musalmano ka haq hai"

Fatawa Razawiyya Jild: 14 Safah:709 par hai
"Bhangi wagera kisi kafir ko qurbani ya aur koi sadqa dena jaiz nahi hargiz naa den"
واللہ تعالٰی اعلم

Suwal no. 819
Hazrat kya 1 lakh 5 hazar baar kalam-e-tayyiba padh kar bakhashne par murde Ki magfirat hoti hai kya ye sahi hai.

Jawab: 819 بسم اللہ الرحمن الرحیم
Maghfirat allah ki rehmat par hai, aur **musalman ki niyat uske amal se behtar hai**, allah chahe to ek bar ke padhne se bhi maghfirat kar de, aur chahe ko zindagi bhar se bhi na kare, magar allah se achcha husn e zan rakhte huye padhne par ummid hai ki maghfirat kar diya jaye, magar aisa sahih hadiso me ghaliban nahi, aur jin hadis me iski misl hai wo sahih ke darje ko nahi pahuchi, magar ye zarur hai ki mayyat ki taraf se kiya gaya har amal ka sawab zarur milega, is kalime ka bhi,
واللہ تعالٰی اعلم

Suwal no. 820
AssalamuAlaikum, Zaid ko Ghussa bahot Aata he Hazrat koi Wazeefa bataye Gusse ko khatam karne ka Jazak Allah

Jawab: 820 بسم اللہ الرحمن الرحیم
Sail e motaram, janab e man apka ehsan o karam jo apne group ahle sunnat me yaad farmaya, awwal to ye group fiqh masail par mabani hai, magar kabhi kabhi mosam khush-gwar ho to awam ke weeran qalb ki khaiti par **wazaif o amal ki barish bhi barsa di jati hai**, is suwal ke jawab me, main apko wazifa nahi bataunga kyunki wazife me kabhi ye shart bhi hoti hai ki agar samne wala parhezgar nahi to wazifa asr nahi lata, me apko ek asan aur **teer e ba-hadaf** tariqa batata hu, jise karne ke liye parhezgari zaruri nahi, kyunki ise gunahgar bhi kar le to wo khud parhezgar ban jaye, ye apko lagega ajeeb magar hoga, asrdar, ye koi padhne ki dua nahi, naa koi wazifa magar jab bhi **ghusse walo ka ghussa asman ko chhua to Allah ke karam se mere is teer ne kabhi khata nahi ki**,
(meri baat ko halke me nahi lega, magar tariqat se jahil)

Zaid agar gusse ka kitna bhi tez hai, chahe asman ko zameen me milane ki taqat rakhta ho ya ghussa me kisi ka qatal bhi kar dene ka aadi ho to aise tez ghusse wale ko karna ye hai, ki
Zaid ko chahiye, ki dopahar ke khane me jab dastarkhwan par bethe to ek roti ke 4 tokde kare, aur dopahar ke khane me sirf **2 hi tukde hi khaye**, , aur dastarkhwan se uth jaye, Isi tarah raat ke khane me ek roti ke 4 tukde kare, aur **sirf do khaye do rehne de**, chaye(tea) agar nahi peeta to subha 1 cup aur sham ko isha se pehle 1 cup piye, agar pehle se peeta tha to, do cup se zyada naa piye, is kaam ko 21 din lagatar kare, agar shaitan iske samne aa kar bhi kahe ke **2 tukdo se ek luqma zyada khaa le to bhi naa mane**, agar koi shakhs khwab me aa kar kahe ki poori 1 roti khaa liya kar, **to bhi naa mane**, aur 21 din isi amal par guzar de jaisa mene tehrir kiya, aur 22ve din zaid se puchha jaye ki ghusse ke kya haal hai, to zaid sajde me jaa kar **allah ka shukr karega, aur kahega, mere rab ne mera dil naram kar diya**,
Zaid ko Is amal ke or bhi kai (karib70) fayeda apni khuli aakho se nazar aa jayege, magar me sabka zikr nahi kar sakta, ki **ye allah ke raazo ko khol dena hoga**, aur baz martaba shariat muhn me lagam deti hai, magar kuchh arz karta hu wo ye hain, ki is amal ki barkat se,
Zaid ka ghussa chala jayega,
Ibadat me khushu khuzu aa jayega
Agar kuchh der tanhai me beth jaye to allah ki yad me rona shuru naseeb hoga,
Har waqt ibadat karne ka dil karega, zikr se zuban tar rahegi, wagaira wagaira...

Agar iska asr aur tez dekhna chahta hai to 21 din ki jagah 41 din ye amal kare, magar shaitan 10 din bhi karne de to ghanimat, aur khuda karam kare aur 41 din ispe amal karke dekhe fir **MUJHE KHABAR ZARUR KARE KI DIL KE KIA HAL HE**,

Mumkin hai kuchh logo ko ye jawab ajeeb lagega, isilye mene upar byan kiya ki **meri baat ko halke me nahi lega magar tariqat se jahil**
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 821
السلام وعلیکم
Kisi ghair alim ko Mulla ji keh na Gunha he ya nahi Jazak allah

Jawab: 821 بسم اللہ الرحمن الرحیم
Hamare urf me "Mulla G" kehne ki bunyad ilm nahi balki chehre par daari hai, jaha tak mera khayal hai ki log daari walo ko is laqab se pukarte hai,, ilm walo ko nahi, aur isme koi gunah nahi, aur agar koi ye samajhta hai ki jis par ilm nahi use daari nahi rakhni chahiye taki log use "mulla G" kehen to ye uski ghalat fehmi hai, har musalman mard ko daari ka ek musht rakhna wajib hai, chahe aalim ho ya nira jaahil

واللہ تعالٰی اعلم

Suwal no. 822
Hazrat, patanjali product istimal karna kaisa, jabki usse mareez ke fayeda ho raha ho jabki Patanjali ke pruducts par fatawa bhi lag chuka ho aya ke fatwa ye nahi pata ke ahle sunnat ki taraf se laga he ya kisi or firke se to meherbani karke rehnumai farmaye,

Jawab: 822 بسم اللہ الرحمن الرحیم
Meri is masale me tehqeeq ye hai ki, patanjali me kareeb 700 product hai jo ki alag alag marz ke liye hain, usme se 5 product aise hai jisme (comapany ke mutabik) cow urin (gaye ka peshab) istimal kiya jata hai, isilye Tamilnadu se is par fatwa maujood hai, magar aisa nahi ki baki dawa jisme koi najaiz cheez nahi hai, istimal karna bhi mana hai, balki jis dawa me yaqeeni maloomat ho ki isme peshab milaya gaya hai to iske istimal ki mumaniyat hogi, magar ye nahi ki poori company ki koi dawa nahi le sakte, ise is tarah samajhe ki, **ek company sharab banati hai aur uski doosri branch shehed banati hai** to fatwa sharab ke istimal par hoga, us company ki doosri branch ka shehed khana jaiz hoga, aisa nahi ki iski jaiz cheez bhi haram ho jayegi, lihaza patanjali ke wo 5 product jisme peshab ki amezish batai jaati hai wo ye hai jiske istimal par fatwa hai,
'Kayakalp Taila',
'Panchgavya' soap,
'Shudhi' phenyl,
'Gowdhan Ark'
'Sanjivni vati'.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 823
Agar maa bap ko fatiha bhejna he to ek sath bhej sakte he naam ke sath ya alag alag bhejna hoga.

Jawab: 823 بسم اللہ الرحمن الرحیم
Ek sath ek hi niyaz me dono ko isal e sawab kar sakte hai, alag alag fatiha ka intizam ki hajat nahi,
واللہ تعالٰی اعلم

Suwal no. 824
AssalamuAlaikum, kaise kya halath se namaz padna chahiye? Dil Ke wasvase ko door karne ka wazifa bataieye?

Jawab: 824 بسم اللہ الرحمن الرحیم
Is hal me padhe ki **ye allah ko dekh raha hai,** warna aise padhe ki **allah ise dekh raha hai,** aur meri maane to aise padhe ki **ye iski zindagi ki akhri namaz hai** aur salam ferte hi mar jayega, to is akhri namaz ko achche se achcha karke padh le, aur har namaz me yahi khyal rakhe ki shayad ye akhri namaz ho, aur waswaso ke liye chahiye ki Bad namaz e fajr aur bad namaz e asr pani par **21 bar** أعوذ باللہ من الشیطان الرجیم padh kar dum karke peena shuru kar de, aur apne dono waqt ke khane se 1 -1 roti kam kar de, ye kam 40 din kare, aur 41 we din khud dil se puchhe ki waswasa kaha hai,
واللہ تعالٰی اعلم

Suwal no. 825
Agar koi Aurat kisi wajah se apne shohar se talaq chahti he or wo Dena nahi chahta, Aurat apna ghar chhod kar chali jati he to use kitne waqt bad apne shohar ke nikah se bahar ho jati he pls jawab jaldi den

Jawab: 825 بسم اللہ الرحمن الرحیم

Suwal me ye likhna ki “**kisi wajah se talaq chahti hai**” ye adhuri baat hai, awwal to ye bataye ki wo wajah kya hai, kyunki baz surato me talaq mangna jaiz hai aur baz me gunah, kya pata shohar namaz ko kehta ho aur ye isi bat par talaq mange to zarur be-aql hai aur gunahgar hogi, to behtar hai ki aap apne suwal ki sahi saaf muqammal surat likh kar, kareeb ke darul ifta me jaye, kyunki baz talaq ke masale me face to face gawahi ki zarurat hoti hai, ab raha ye ki aurat mayeke chali gayi to kitne din bad nikah se bahar hogi, to iska jawab ye hai ki, isse aurat gunahgar to hai magar nikah se bahar nahi hogi, chahe qiyamat tak bethi rahi, jab tak shohar talaq na de, nikah se bahar nahi ho sakti,
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 826
Hazrat Assalamu Alaikum, Ye Jo shadiyo me 51; 101; ya 501 rupaye diye jate matlab 1 rupya jodkar inka matlab kya hai aur kyu diye jate hai.

Jawab: 826 بسم الله الرحمن الرحيم
Asl ye hai ki mujhe iska ilm nahi aur naa mene janne ki koshish ki naa itna waqt ki koshish karun, han me zarur iski tehqiq karta agar aise suwal kabr me kaam aate ya hashr me firishta puchhta ki bataa padosi ki shadi me 101 rs. Diye the to 1 Rs. Kyun rakha, apko is bare me kuchh maloom ho to mujhe khabar kare, zarurat ka koi masala pesh aye to fir se yaad farma len,
والله تعالٰی اعلم

Suwal no. 827
Hazrat Musalmano me Jo alag -2 koum bana rakhi hai jaise Ki Ahle Sunnat, Bareilwi, qadiyani, deobandi, wahabi, hanifi, aur bhi hai ye sab kaha se shuruat hui. Goya inme se aala kya hai. Jabki hamare awwal kalme me hai ke Allah hi sab kuchh hai aur Mohammad Sallalahu Alaihiwassalam unke rasul hai. Tafsir se rahnumayi kare.

Jawab: 827 بسم الله الرحمن الرحيم
Suwal me jo naam sail ne darj kiye **wo koum nahi firqe hain**, firqo ka banna hadis se sabit hai, ek ka haq par hona aur baki gumrah hona bhi hadis me hai, ab agar koi shaitan se bhi ala darje ka jahil ye kahe ki firqo me naa baton ek ho jao to wo khud gumrah hai ki pyare mustafa ki baat ke khilaf kehta hai, halaki qiyamat tak gumrah aur musalman ek nahi ho sakte wajood me wahi ayega, jo zuban e mustafa se guzra, ab ye kehna ki allah ek rasool ek to aise logo ko chahiye ki jab poori duniya Hazrat e adam ki aulad hai to wo apni betio ki shadi yahoodi se kyun nahi kar deta ? wo bhi to allah ka hi banda hai aur adam ki aulad, fir ye kahega ki nahi nahi huzoor ne mana kya
To me kahunga ki huzoor ne to ye bhi mana kiya ki badmazhab ke pichhe namaz naa padho. Naa unke sath salam kalam naa unke janaze ki namaz padho, fir wo kahega ki allah ka naam aur kalima padhne wala musalman hai ham kaise use bura keh sakte hai, to me kahunga ki poora quran ek bar tarjume ke sath padh liya jaye to dekho kitni jagah allah ne kalime padhne wale, qiyamat ke din par iman lane walo ko bhi munafiq kaha hai, aur kaha ki wo iman wale nahi aur ye baat pehle paare ke shuru ke 5 page ke andar hi mil jayegi,
Lihaza sabko ek karna shaitan aur jahil ka kaam, aur **sirf sunni hanafi bareilvi ke** koi firqa haq par nahi Aur **jo kisi ko barelvi banne se rokta hai to samajho musalman banne se rokta hai**, aur koi kehta hai ek ki ho jao unhe thik se quran padhna bhi nahi aata, aise logo se jab quran me lafz **“allah”** hi hijje karne ko kaho to kahenge **“alif lam zabar laa**.... jabki **arabi (quran) me alif se allah nahi hota hamza se allah hota hai**, aur jo quran me allah me shuru me alif likha hota hai wo alif nahi hota hamza hota hai,
Isilye school collage ki kuchh kitabe padh kar, shariat par kalam nahi karna chahiye, quran me allah kehta hai “**aye logo ilm walo se poonchho agar tumhe ilm naa ho**” aur kehta hai “**alim aur jahil barabar nahi**”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 828
Hazrat mera ek sawal he kisi ki biwi apne shohar Ke ma bap ki na farmani karti he to kiya use chhor ne ka hukm he

Jawab: 828 بسم الله الرحمن الرحيم
Note:- is group me talaq me masail nahi bataye jate aur jo batye jaate hai, wo bator e ilm me izafe ke liye arz kiye jate hai, apne talaq ke masail ke liye darulifta se rabita kare, kyunki talaq ke baz masail me face to face gawahi ki zarurat hoti hai, (ye jawab kewal ilm e deen sikhne ke lihaz se hai, is par amal naa kiya jaye)

Maa ke kehne par biwi ko talaq dena jaiz hai, to agar ye aurat walidaine e shohar ko sakht eeza deti hai, to shohar ise samjhaye, aur zarurat parne par sakhti kare, aur iska gulam naa bane ki biwi walidain ko gali de aur ye pyar se **chup ja chup ja kahe,** balki shohar ko quran ne hakim banaya hai, to ise apni taqat ka istimal karna chahiye, magar shohar ko talaq dena wajib nahi, jaisa ki **AlaHazrat Imam e Ahle Sunnat**

Fatawa Razawiya Jild:6 Safah: 606 par likhte hain
(zuban-daraz) aurat ko is jurm me talaq dena wajib nahi”

Durr e Mukhtar me hai ki لايجب على الزوج تطليق الفاجرة
(shohar par fajira aurat ko talaq dena wajib nahi)
Lihaza shohar use samjhata rahe, talaq dena wajib nahi magar jaiz hai,
واللہ تعالٰی اعلم

Suwal no. 829
Qawwali kisne shuru ki or Shariat me kya he iske bare me ?

Jawab: 829 بسم الله الرحمن الرحيم
Qawwali jo hamare chishtia silsile aur deegar buzurgo se sabit hai, wo aisi nahi thi jaisi aaj hai,
Qawwali, dhol tashe ya deegar musicial instruments ke sath **Haram haram sakht haram ashad haram** hai, or qawwali jo music ke sath hoti hai ye bhi haram hai or kisi buzurg se sabit nahi, balki auliya allah sirf kalam sunte the usme music nahi hota tha.

Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,... aur chishti silsile ki taraf iski nisbat karna mehez batil hai,

Kashul Fana An Usool Al-Sama me hain
Logo ne apne ghalba e haal wa shoq me mazameer ke sath qawwali suni, aur hamare peeran e tariqat ka sunna is tohmat se pak hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 830
English me salam likhna kaisa he or jawab dena kaisa he tafsir or hawale ke sath bataye Hazrat ? Talib e jawab

Jawab: 830 بسم الله الرحمن الرحيم
Lafz “**salam**” is tarah likhna english me jaiz hai, aur salam ke badle bhi **salam** keh dena bhi jaiz hai, aur poora salam jo arabi me hota hai, use arabi me hi likhna chahiye, aur english me likhna gunah nahi, magar bachna behtar, aur agar kisi ko arabi urdu nahi aati ya phone me font nahi to english me sirf “**salam**” likh de warna audio me salam kare, Bahar e Shariat Jild:3 Page:465 par hai,
“Kuchh (log) kehte hai “SALAAM” isko bhi salaam kaha jaa Sakta hai,”

or isi me hai
“salaam” ke Jawab me “salaam” keh diya, Ya وعلیکم keh diya. Jab bhi Jawab ho gaya”
واللہ ورسولہ اعلم ، عزوجل وصلی اللہ تعالی علیہ وسلم

Suwal no. 831
Hazrat asr ki namaz magrib ki azan se kitne mnt. pahle tak padh sakte hai

Jawab:831 بسم اللہ الرحمن الرحیم
Agar kisi din asr ki namaz nahi padhi to magrib se pehle pehle har surat me padh le qaza naa hone de, aur jo maghrib se 20 mnt. Pehle namaz padhna mana hai wo asr ko chhor kar doosri namaze yani qaza umri nafil wagera hai, asr isse bari hai, magar jaan kar asr me itne der karna ki maghrib ka waqt karib aa jaye ye haram hai aur, **hadis me ise munafiq ki namaz qarar diya gaya hai,** lihaza har surat, asr ko maghrib se 25-30 mint. Pehle hi ada kar lena chahiye,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 832
Agar kisi imam Ki wife bepardagi karti ho to Kya us imam ke pichhe namaz padna chahiye ???

Jawab: 832 بسم اللہ الرحمن الرحیم
Agar kisi shakhs ki biwi be-pardagi se ghoomti hai, aur shakhs ise sakhti se mana naa kare aur iski be-pargadi ki ise khabar hone ke bad bhi naa roke to hadis ke mutabiq ye shakhs **daiyus hai**, aur aise shakhs ki imamat jaiz nahi, aur jo namaz iske pichhe padhi jayengi unhe fir se dohrana wajib hai,

Fatawa Razawiya Jild:6 Safah:583 par hai
“daiyus sakht fasiq, aur fasiq e moallin ke pichhe namaz makruh e tehrimi ise imam banana halal nahi, aur iske pichhe namaz padhni gunah aur padhi to fer-na (lotana) wajib”

Durr e Mukhtar me hai كل صلٰوۃ اديت مع كراهۃ التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 833
Assalam o alaikum, Hazrat Aqeeqe ka gosht (meat) bachche ke maa baap ko khana jayez he ya nahi ? jawab ka talabgaar hoon

Jawab: 833 بسم اللہ الرحمن الرحیم
Agar maa bap ka roza nahi ho to khana bilkul jaiz hai, aur roza ho to waqt maghrib bhi khana jaiz hai, Ye logo ki kam ilmi ki baate hain, aur iska shariat me koi saboot nahi, aur ye apni aqlo se banai gain, baten hain,

Bahar e Shariat Jild:3 Safah:357 par hai
“Awaam me ye bahut mash’hoor hai ki aqeeqe ke gosht bachche ke maa bap, dada dadi aur nana nani naa khayen, **ye mehez ghalat hai aur iska koi saboot nahi**”

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 834
Bhai kisi shakhs ka dant toot gya ho ya bachpan se hi na nikla ho to kya wo shakhs daant (haddi-metel) ka lagwa sakta hai.? Aur agar haan, to kya dant lagwate waqt paak hona aur ba-wuju hona zaroori hai. Kyunki mere khyal se agar napaki me dant lagwaya, to wuzu karte waqt us hisse me pani nahi pahuchega.. Baraye karam iska jawab dijiye

Jawab: 834 بسم اللہ الرحمن الرحیم
G, Han daant lagwa sakta hai magar admi ka daant nahi lagwa sakta pat'thar wagera ka lagwa sakta hai, aur ise wuzu ki zarurat nahi naa pak hone ki, aur ek baat apke gaur karne ki hai jo apke khyal me thi magar is waqt yaad nahi aai hogi, wo ye hai ki **wuzu me kulli karna farz nahi sunnat hai**, koi jaan kar bhi kulli naa kare to bhi wuzu ho jayega, aur pani upar bahane ka hukm hai, warna apke daant ke andar bhi paani aaj tak nahi gaya to **kya apka wuzu nahi hua**? Agar aisa hukm hota to sabko baligh hone ke bad, sare daant turwane padte fir daar me pani bahana padhta fir daant lagwane padhte, magar allah ka karam hai shariat ne zahiri aza par paani bahane ka hukm diya androoni hisse me nahi, isilye dant lagwate waqt agar wuzu kar bhi liya to aisa nahi ki wuzu tutne par wo hissa hamesha wuzu wala mana jaye, balki agar kisi ne aadha wuzu kiya aur reeh kharij ho gai, **wo jo hisse dho chuka tha wo fir se be-dhole ho gaye**, balki agar hath me pani liye hue tha to wo bhi bekar (mushtamil) ho gaya, maslan koi wuzu kar raha tha, 2 kullia kari aur teesri ke liye leep (chullu) me pani liya aur reeh kharij ho gai, to sara wuzu jo kiya tha khatam or ye leep ka pani bhi ab istimal nahi kar sakta, to daant lagwane par wuzu agar kar bhi liya to wo hamesha nahi chalega, jab wuzu tutega to sare aza (part) bewuzu ho jayenge,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 835
السلام و علیکم
Koi saksh agar tawiz ganday karta he to us sakhs ki bakhshish nahi hoti he kiya, Sahi ke liye kare ya bure ke liye

Jawab: 835 بسم اللہ الرحمن الرحیم
Taweez dua dam jaiz maqasid ke liye jaiz aur sawab hai, hadis me hai, jo apne momin bhai ko jis tarah nafa pahucha sakta ho pahuchaye, aur taweez jo dushmani ya doosre ghalat maqasid ke liye karte hai, haram aur kabhi kufr hote hai, aisa karne wala sakht gunahgar, hai, ab raha maghfirat to aisi hadiso me jo ye baat aati hai ki **"uski maghfirat nahi**" iska matlab ye hota hai, jab tak wo tauba naa kar le, aur agar koi apne bure fel se tauba kar le to zarur maghfirat hai, aur har musalman jannat me jayega chahe kitna hi bada gunah karta ho, itna zarur hai ki apne amal ki saza paa kar jayega,

Fatawa Razawiya jild:24 Safah: 208 par hai
"taweezat beshaq ahadees aur aimma e kadeem aur hadis se sabit hai"

Fatawa Razawiya Jild:24 Safah:197 par hai
"amaliyat wa taweez asma e ilahi wa kalam e ilahi se zarur jaiz hain. Jabki unme koi tariqa khilaf e shara naa ho"

Jaise aurat apne shohar ko apne qabu me karne ke liye taweez karwati hai, aise taweez karna bhi shariat ke khilaf hain **quran ne mard ko hakim banaya hai** aurat ko nahi, isi tarah do musalmano ke bich doshmani karwane ke liye, ya biwi shohar me fasad karwane ke liye to dono gunah gar hai, karne wala bhi aur karwane wala bhi, hadis me farmaya: لیس منّا من خبب امرأۃ علٰی زوجھا
(jo kisi aurat ko apne shohar se bigare wo hamme se nahi)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 836
As salam mualikum, janab kya darhi par jell laga sakte hai jisse ke darhi mure nahi jawab ka muntazir jazak allah

Jawab: 836 بسم اللہ الرحمن الرحیم
Koi harz Nahi
واللہ تعالٰی اعلم

Suwal no. 837
As salaam mualikum, Tahajjud ki namaz ka waqt 12 baje ke bad shuru ho jata he ya nahi, To kis waqt ham tahajjud padh sakte hen,

Jawab: 837 بسم اللہ الرحمن الرحیم
Bad namaz e isha kuchh der so kar jab bhi uthega wahi tahajjud ka waqt hai, chahe 1 mint. Hi soya ho,
واللہ تعالٰی اعلم

Suwal no. 838
جناب زید ایک ایسے علاکہ میں رہتا ہے جہاں بدمزحبو کی جیادتی ہے سنی و بدمزحب میں فرق کرنا مشکل ہو جاتا ہے۔ ایسے علاکہ میں مسلم ہوٹل پر گوست کھانا کیسا جبکہ اسکے جبیہا کا کچھ پتا نہی۔
Janab zaid ek aise ilaqe me rehta hai jahan bad-mazhabo ki zyadati hai, sunni wa badmazhab me farq karna mushkil ho jata hai, aise ilaqe men muslim hotel par gosht khana kaisa jabki uske zabiha ka kuchh pata nahi.

Jawab: 838 بسم اللہ الرحمن الرحیم
Behtar yahi hai ki aisi shak shubhah wali cheez se parhez kare, yahi hadis me farmaya gaya aur yehi taqwa hai, Aur shak karne se koi halal, haram nahi hoti jab tak uske haram hone ka yaqeen naa ho kha sakta hai ye fatwa hai
واللہ تعالٰی اعلم

Suwal no. 839
Agar namaz me chhink aajaye or naak se paani girne lage to kiya namaz ho jayegi

Jawab: 839 بسم اللہ الرحمن الرحیم
Namaz ho jayegi, daman se saf kar le,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 840
Assalamualaikum, kya kisi imam ki wife ne nasbandi karwa li ho to, us imam ke pichhe namaz padh sakte hai ya nahi,

Jawab: 840 بسم اللہ الرحمن الرحیم
(Note:-group me imamat ke masail is tarah nahi bataye jaate, agar ye masala sahi me pesh aya ho to aapko chahiye ki darulifta me jaye or jawab hasil kare, kyunki is qism ke masail me kabhi face to face dono taraf ki gawahi ki zarurat padhti hai, aur ye jo jawab diya jaa raha hai, ye bas ilm me izafe ke liye diya jaa raha hai, mere is jawab ki buniyad par kisi sunni imam ko masjid se nahi nikala jaye)

Al-Jawab
Nasbandi karwana apni ya kisi or ki haram hai, shariat me iski ijazat nahi, ab imam sahib ki biwi ne jo nasbandi karwai hai, imam ka kusur ho bhi sakta hai aur nahi bhi, yani agar biwi ne chupchap ye kam karwaya maslan mayeke gai or nasbadi karwa aai, aur iski khabar imam sahib ko nahi to in par kuchh

gunah nahi, aur namaz is imam ke pichhe durust hogi, aur agar is kam ki imam ko khabar aur usne naa roka, ya fir khud isne apni biwi ki nasbandi karwai to ye gunah gar hai, is par tauba wajib hai, aur tauba ke bad iske pichhe namaz padhna sahi hai, aur agar imam is kam ko sahi jaane aur tauba naa kare, to aise shakhs ko imam banana jaiz nahi.
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 841
السلام علیکم cricket khelna kesa he iska jawab qurano hadees ke hawale se dijiye

Jawab: 841 بسم اللہ الرحمن الرحیم
Cricket ya koi khel (siwaye 3 khelo ke) jaiz nahi, chahe cricket ho ya koi or, aur ise khelne ya dekhne me koi fayeda nahi, balki waqt ki barbadi hai, aur **israf waqt ka bhi Gunah hai,** aur aisa bhi dekha jaata hai ki log is khel ko dekhne me is qadr magan hote hai, ki namaz qaza kar dete hai, isi tarah khelte waqt bhi namaz qaza kar dete hai, to kabhi isme paisa laga kar ise juye ki surat bana lete hai, ye bhi haram hai, aur jo paisa na milaye magar iske sath khaile to gunah par madad karne wala hai ye bhi haram,

Quran e pak me **Allah** ka farman e Alishan hai (Surah Luqman ayat 6)
"aur kuchh log khel ki baate khareedte hain, ki allah ki raah se behka den, besamajh aur ise hasi bana len, un ke liye zillat ka azab hai,"

Hadis e pak me hai
Jitni cheezo se aadmi khel karta hai sab BATIL hai, magar (3 khel jaiz hai) teer kaman chalana, ghud-sawari, aur apni biwi ke sath khelna,
(ise tirmizi, abu dawood aur ibn majah ne naql kiya)

Sahi bukhari me hai ومن الناس من یشتری لھو الحدیث
(aur kuchh log khail ki baate khareedte hain"

Bahar e Shariat Jild:3 Safah: 511 par hai
Khel kood ki jitni qisme hain sab batil hai, siwaye 3 ke jiska zikr hadis me ijazat hai"

Fatawa Razawiya Jild: 23 Safah:297 par hai
"jis khel me bhi aadmi mashgool ho weh najaiz hai, magar 3 khel jaiz hai. (jiska upar zikr hua)

Is quran o hadis ki roshni me har match khelne wala dekh le ki woh kya nek kam kar raha hai, aur ek baat gulam e rasool ko yaad rakhni chahiye ki uske aaqa ne koi kaam aisa nahi kiya jisme sawab naa ho, to aaj musalman kis qadr nafs ke behkawe me wahi kaam me mashgool hai jisme koi sawab nahi, aur jo log shetan ki chal me aa kar ye kahenge ki ham **dil ko sukoon dene ke ke liye khelte hai,** to me kahunga ki dil ka sukoon to allah ki yaad me hai jaisa ki quran me aya, (surah ra'ad ayat 28)
"**weh jo iman laaye aur unke dil allah ki yaad se chen paate hain, SUN LO ALLAH KI YAAD HI ME DILO KA SUQOON HAI**"
(kya hi achhi yaad, achhe suqoon wali)
واللہ تعالی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 842
السلام علیکم
"Ye raza ke neze ki mar he" Ka kiya matlab hota he

Jawab: 842 بسم اللہ الرحمن الرحیم
Ye AlaHazrat ka ek sher ke pehle misre ka **hissa e awwal** hai poora misra is tarah hai

“ye raza ke neze ki maar hai, ki adu ke seene me ghaar hai,

(yani islam o sunnat ki hifazat ke liye jo raza ne likha aaj tak wahabi uska jawab naa laye na use ghalat sabit kar sake naa kar sakte hai, AlaHazrat ki tehrir or taqrir wahabi ke liye neze ka kaam karti hai, raza ka kalam khanjar ka kam karta hai jisse wahabi ke seene me aisa waar hua ki aaj tak or subha qiyamat tak uska zakhm kisi hakeem se na bhare, Khud imam apne kalam ke baare me bhi ek sher farmate hai,

Kilk e raza hai khanjar e kho khar bark baar
Ada se keh do khair manaye naa shar kare,

Yani raza ka kalam najdi ke liye kho khar hai is najdi dushman se keh do apni khairyat kare na ki shararat
واللہ تعالٰی اعلم

Suwal no. 843
agar istinja karne ke baad chand katre (underwear me) gir gaye, iska kya hukm hai, agar kisi ko ye bimari ho ke pishaab ke katre nikal jate hai to uske baare me koi nuskha bataiye. ?

Jawab 843 بسم اللہ الرحمن الرحیم
Peshab najasat e ghaliza hai, iske chand qatro ka hukm ye hai ki, agar peshab itna kapde par laga ki ek dirham se zyada phel gaya to, is surat me bina wo hissa kapde ka dhoye namaz nahi hogi, aur agar dirham se zyada nahi hai, magar dirham me barabar hai to **namaz makruh tehrimi aur uska fir se padhna wajib** hoga, aur agar dirham se kam hai to aisi surat me pak karna sunnat hai bagair pak kiye namaz padhi to ho jayegi, aur dirham ka ye matlab hai ki hath seedhi karke aram se usme paani daala jaye jitna pani hath me ruk jaye us golai ko dirham shumar kiya jayega, aur is surat me ye bhi kar sakta hai ki bad astinja aage ke muqam par koi kharab kapda rakh le taki qatre us kapde par gire, aur baki kapde pak rahe,
Agar kisi shakhs ko ye beemari hai to ek waqt me ek wuzu se jitni namaz padhega ho jayegi, dohrane ki zarurat nahi aur iska ilaz karwaye, aur Agar langoot bandne se qatra naa ata ho to langoot bandhna wajib hai jaisa ki Al Behr Al Khalaiq me hai متی قدر علی ردالسیلان برباط اوحشو وجب ردہ
“Jab (kapda) wagera bandhne ya za’id cheez rakhne se qatra rokne par qadir ho to rakhna wajib hai,”

Lihaza aap langoot bandhe, agar ye mumkin nahi to saf kapda rakhe or jab kapda napak ho jaye to hata den, warna andar ka kapda badal kar, namaz padh len.

Qatre ka ilaj-
-khana khane ke foran bad peshab kare, aur toilet me ulte per par zor de kar bethe,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 844
Huzoor (s a w) qayda me tashahud me kya padhte the, Assalamo alaika ya aiyuhannabi ki jagah kya padhte the

Jawab: 844 بسم اللہ الرحمن الرحیم
Jawab dene se pehle me ye zaruri samajhta hu ki sail ko uski ek badi khata se agah kiya jaye aur wo ye ki Suwal me durud ko short me likha gaya hai is tarah likhna najaiz hai, baz log sirf (swad) likh dete hai, ye bhi naa chahiye, **Imam Ahmad Raza Khan Bareilvi** FATAWA RAZAWIYYA Jild: 23 Safah: 386 par likhte hai Huruf (ص) likhna jaiz nahi, balki صلی اللہ تعالٰی علیہ وسلم likha jaye, to roman English me aap (alaihissalam)… likha kare. (allah amal ki tofiq de).. ab jawab ki taraf

Durr e Mukhtar me hai ki Huzoor alaihissalam انی رسول اللہ kaha karte the, (me allah ka rasool hun)
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 845
Hazrat, namaz padhte waqt dahine pair ke anguthe ko tika kar rakhna kia zaruri hai. Agar Kisi ne nahi tikaya to kya uski namaz nahi hogi. Maslan baye pair ke upar daya pair rakh kar padta ho.

Jawab: 845 بسم الله الرحمن الرحيم
Logo me ye ghalat fehmi hai ki ye samajhte hai ki namaz me agar paun ka angutha apni jaga se hil gaya ya akhir tak namaz me jagah se hat gaya to namaz naa hogi **ye fizul batil Mehez hai,** isse namaz me koi farq nahi aata, agar aisa hota to namaz me to chalne ka bhi hukm hai, fir wo sari hadis mansookh ho jaati, or sanp marne ke liye bhi namaz me chalna jaiz hai, isi tarah agar kisi muqtadi ka wuzu tut gaya or wo saf me se nikal gaya to uske pichhe wale ko chahiye ki chal kar age aye or us jagah ko bhar de, isi tarah uske pichhe wala uski jagah ko bhar de, to agar angutha hatane se namaz nahi hogi to shariat ke ye hukm sare batil ho jayegne, **sahi ye hai ki bila wajah angutha hilana ya koi bhi harkat namaz me makruh hai,**

Fatawa Faizur Rasool Jild:1 Safah: 370 par hai
Dayene paun ka angutha apni jagah se hat gaya to koi harj nahi, lekin agar muqtadi ka angutha daye bayen age pichhe itna hata ki jisse saf me kushadgi paida ho, ya seena saf se bahar nikle to (ye) makruh hai,
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 846
Nikah me 1 admi ke 2 sagi bahne rah sakti he ya nahi agar nahi rahe sakti he to kyun tafser se bataye Hazrat

Jawab 846 بسم الله الرحمن الرحيم
Ek shakhs ke nikah me do behne nahi reh sakti , aur kyun nahi reh sakti wo islye ki Allah ne Mana kiya hai, (aur jab allah ka hukm aa jaye to jhuk jaya karo)
Biwi ke hote huye usi ki behen se doosra nikah nahi kiya jaa sakta hai ye haram hai, aur is kam se allah ne quran e pak me mana farmaya hai, Allah irshad farmata hai Surah Nisa Ayat-23
(haram hui tum par) do behno ko (ek waqt me, nikah me) ikathha karna

Fatawa Razawiya Jild: 11 Safah: 429 par hai
“Do behno ka ek shakhs ke nikah me hona HARAM E QATAI HE”

To agar kisi ne ek waqt me hi dono behno se nikah kiya to dono haram, aur agar ek waqt me nahi kiya to pehli halal aur doosri haram, jaisa ki **AlaHazrat Imam e Ahle Sunnat Mufti Ahmad RAZA Qadri**
Fatawa Razawiya Jild: 11 Safah: 272 par irshad farmate hain
“Agar dono se ek waqt me nikah kiya to dono haram, aur agar age pichhe kiya to pehli ka nikah be-khalal, aur doosri ka haram,”

Isi tarah agar doosri ko nikah me laa kar, usse qurbat bhi kar li to ab pehli wali biwi bhi haram ho gai, Jaisa ki Fatawa Razawiya Jild: 11 Safah: 420 par hai
“aur jab tak ise (doosri biwi ko, jo pehli ki behen hai) ko hath naa lagaya tha to biwi(pehli wali) halal thi, ise hath lagate hi weh bhi haram ho gai, ab jab tk is doosri ko chhor kar, iski iddat na guzar jaye to biwi(pehli) ko bhi hath lagane ki ijazat nahi,
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 847
HUZOOR (صلى الله تعالٰی علیہ وسلم) jab shidra par tasreef le gaye to zibraeel alahissalam ne kaun si hazat ki talab ki

Jawab: 847 بسم الله الرحمن الرحيم
Jab apki ummat pul sirat se guzre to me apne par ko farsh ki tarah jahannam par bichhana chahta hu taki koi apka ummati jahannam me naa gir jaye.. isi liye Ala Hazrat ne ek sher me farmaya

Ahle sirat roohul amee(n) ko khabar kare
Jaati hai ummat e nabawi farsh par karen.
واللہ تعالٰی اعلم

Suwal no. 848
Suwar (pig) kiyu Haram hai ?

Jawab: 848 بسم الله الرحمن الرحيم
Allah ne Quran me ise haram kiya he islye haram hai, aur allah sab ilm ka janne wala hai, use maloom tha ki isme aisi beemari hogi jisse log marne lagenge islye allah ne quran me ise pehle hi haram kar diya, aur allah ne musalmano ke liye pak aur tayyab cheeze khane ka hukm diya hai.
واللہ تعالٰی اعلم

Suwal no. 849
السلام علیکم
Zaid 1 bildig (building) me namaz padata he aur us gaun me aur masjid bhi he aur us makan me 5 waqt ki namaz hoti he aur juma bhi hota he to kya us jagah ko masjid keh sakte he aur us makan me juma padna kesa he hawale ke saat jawab inayat kare ?

Jawab: 849 بسم الله الرحمن الرحيم
Jis building me zaid namaz padhta hai, agar us makan ko masjid hi ke liye malik ney waqf kar diya hai, ya fir logo ne use namaz hi ke liye kharida hai, aur uske waqt ya koi or shart nahi to wo masjid ke hukm me hai, aur agar malik ne bas wo makan sirf us building me rehne wale ya kam karne walo ko namaz ki ijazat di hai, jaisa aksar hota bhi hai ki, karigar ke liye namaz ka ek room bana diya jata hai ki sabhi log jama ho kar namaz padh liya kare, to aisi surat me wo masjid nahi, aur agar pas me sunni masjid maujood hai to is surat me log makan me namaz padhne ki wajah se gunahgar bhi honge ki **hazriye masjid wajib hai**, aur taarik e jamat fasiq, fir yaha ye log juma bhi ada nahi kar sakte inhe ilaqe ki masjid me hi jaa kar juma padhna hoga,
واللہ تعالٰی اعلم

Suwal no. 850
السلام علیکم
Agar koi sunni musalman deobandi ke peechhe namaz pade aur wo ye bhi jaanta ho ke wo musalman nahi To us ke liye shariat me kya hukm he kya wo musalman rahega ya wo bhi kafir ho jayega hawale ke saat inayat ki jiye karam nawazish hogi

Jawab: 850 بسم الله الرحمن الرحيم
Agar imam ka gumrah hona yaqeeni hai to uske peechhe namaz padhna najaiz o gunah, makruh tehrimi hai, aur padhi to dohrana wajib hai, aur padhne wala gunahgar hoga, aur gumrah ke pichhe namaz padhne se kafir nahi hoga, kafir ke pichhe uske kufr jan lene ke bad padhne se kafir hoga,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 851
السلام علیکم
kisi aurat ke 2 shoohar he yani 1 intikal kargaya fir usne dusri shadi karli isi tara doono nek he to ab aurat ko jannat me kis sohar ke saat rehna padega hawale ke saat jawab inayat kare

Jawab: 851 بسم اللہ الرحمن الرحیم
Shohar ke mar jane ke bad nikah khatam ho jata hai, doosra nikah karte hi aurat uski biwi ho gai, ek aurat do shakhs ki biwi nahi ban sakti lihaza jo akhri waqt me uske nikah me rahega, uske sath rahegi,
واللہ تعالٰی اعلم

Suwal no. 852
Agar koi aalim kisi Hotel se ghost kharide or wo ghost zibah kisi badmazhab ne kiya ho or aalim sahab ko pata ho ke ye jitne bhi ghost wale he wo badmazhab he, zibah bhi unhi ke hatho hota he fir bhi wo khate he To kya unke pichhe namaz ho jaeagi Rehnumai farmayen.

Jawab: 852 بسم اللہ الرحمن الرحیم
(Note- group par imamat ke masail is tarah nahi bataye jate, agar ye surat sahi me dar-pesh hai to darul ifta me ruju kare, is tarah ke masail me kabhi face to face haziri ki bhi zarurat pesh aa sakti hai, aur ye jo jawab diya jaa raha hai, bator ilm me izafe ya ilm o tadris ki bina par hai, mere is jawab ki buniyad par kisi masjid se sunni imam ko nikalne ki ijazat nahi hai,

Al-Jawab
Itna keh dena, ki sare gosht wale bad-mazhab hai, kafi nahi, kyunki hamari awam har deobandi ko kafir janti hai, jabki aisa nahi hai, baz log faqat gumrah hote hai, unhe kafir naa jana jayega, aur baz nire jahil hote hain wo kisi ke pichhe bhi namaz padh lete hai, agar aisa hi hai, ki jise suwal me bad-mazhab likha gaya hai wo danwadol hai, to **khana jaiz, ehtiyat behtar**, aur agar suwal apni saf aur zahiri surat par hai ki jisse gosht kharida uske bad-mazhab ya wahabi hone ka poora yaqeen hai, to wahabi wagera ka zibiha murdar ki tarah hai jiska khana musalman ko haram hai,

Fatawa Alamgiri Jild:2 Safah:246 par hai
هؤلاء القوم خارجون عن ملة الاسلام و احكامهم احكام المرتدين
(jo qom islam se kharij hai unke ahkam murtado wale hain)

Fatawa Razawiya Jild:20 Safah: 245 par hai
“aur murtad ke hath ka zahiba nira haram o murdar suar ki manind hai chahe usne laakh takbir padh kar zibah kiya”

Durr e Mukhtar me hai لاتحل ذبیحۃ غیر کتابی من وثنی ومجوسی و مرتد
(gair kitabi ka zibah halal nahi chahe but parast ho majoosi ho ya MURTAD)

Wahabi ke zabiha ke bare me Imam e Ahle Sunat farmate hai, Fatawa Razawiya Jild: 20 Safah: 249 par hai “jo munkir e zaruriyat e deen hai weh to bil ijma kafir hain, warna fuqah kiram un par hukm e kufr farmate hain, aur zabihe ka halal hona naa hona hukm e fiqhi hai, khususan wahi ehtiyat ke man’e takfir ho yahan unke zabihe ke khane se mana karti he, jamhoor fuquha kiram ke tor par haram wa murdar ka khana hoga, lihaza ehtiyat lazim hai,”

Fatawa Razawiya Jild: 20 Safah: 249 par hai
Deobandi ka zabiha murdar hai, aur deobandi ka bheja huya gosht chahe musalman le kar aye, murdar (hi) he”

Fatawa Razawiya Jild: 20 Safah: 250 par hai
Wahabi, qadiyani rafazi wagairah jin jin ki gumrahi had e kufr tak hai unka zabiha murdar hai
Wahabi aur rafazi ka zabiha haram hai aur unke waha ka gosht khana haram,
Fatawa alamgiri me hai احکامہم احکام المرتدین(unke ahkam murtadeen ke ahkam hai)

To agar zabiha wo alim sahib murtad bad-mazhab ka khate hai aur usko is bat ka ilm bhi hai ki wo gosht wale bad-mazhab hai, to main kehta hun, **aisa shakhs alim kaise** kehlwata hai, jabki jo ilm sikhna farz hai usme aqeede aur haram halal ka janna bhi farz hai, to jab aise shakhs ko haram halal ki tameez nahi to ye alim nahi, ki **haram halal to har momion par sikhna farz hai**, lihaza aisa shakhs fasiq hai, aur iski imamat halal naa hogi, jab tak apne fel se sache dil se tauba naa kare, aur toba kar le (aur baki imamat ki sharte pai jaye) to fir se imamat durust

Fatawa Razawiya Jild:6 Safah:583 par hai
"aur fasiq e moallin ke pichhe namaz makruh e tehrimi ise imam banana halal nahi, aur iske pichhe namaz padhni gunah aur padhi to ferna(lotana) wajib"

Durr e Mukhtar me hai کل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 853
Agar kisi ne mujhe dawat di khane me usne ghost rakha Or mujhe pata he ki yaha janwar zibah badmazhab karte he To me kha sakta hu ya nahi, Rehnumai farmaye

Jawab: 853 بسم اللہ الرحمن الرحیم
Agar ye poora yaqeen hai ki ye zabiha haram hai to iska khana haram balki ap ko lazim hai ki jinke ghar apki dawat hai un logo ko bhi isse roke, aur samjhaye taki wo bhi isse parhez kare, aur zabiha ka yaqeen nahi bas shak hai to khana jaiz hai, Fiqh ka ek qaida hai, "**shak se yaqeen zail nahi hota"**
واللہ تعالٰی اعلم

Suwal no. 854
Hazrat safed daag ka koi ilaz hai ?

Jawab: 854 بسم اللہ الرحمن الرحیم
Kalonji ko sirke me mila kar, bars (safed dag) par malne se fayeda hota hai,
Aur bad namaz e fajr 3 bar is dua ko padhe
سُبْحَانَ اللهِ وَ بِحَمْدِهِ ، سُبْحَانَ اللهِ الْعَظِيمِ لا حول ولا قوة الا بالله العلي العظيم
To ainda bhi bars, faliz, se mehfooz rahega,
واللہ تعالٰی اعلم

Suwal no. 855
Hazrat Yaad daast thik karne ka koi wazifa batayen ?

Jawab: 855 بسم اللہ الرحمن الرحیم
1- Har Wuzu me Miswak karne ko apne liye farz kar lo,
2-Quran ki Tilawat lazimi tor par roz karo, chahe ek line hi sahi,
3-7 daane kishmish ke le kar 7 bar sureh fatiha padh kar dam karke roz khao,
4-paun ke talwo me malish karne se dimag tez hota hai
5-itr lagane se dimag tez hota hai.
6- kam khane, kam sone, kam bolne se bhi hafiza qawi aur aqalmandi aati hai

واللہ تعالٰی اعلم

Suwal no. 856
Agar koi paise lele aur Naa de raha ho to kon si dua padhen jo uske Dil me Narmi peida ho or Paise Jo liye ho vo wapis de den.

Jawab 856 بسم اللہ الرحمن الرحیم
786 baar bismillah 7 din tak padh kar allah se dua kare,
واللہ تعالٰی اعلم

Suwal no. 857
jaisa ke hum sub jante hai ki loan lena aur dena dono surto mai haram hai kabhi aisa hota hai ki hamare phone me balance nahi hota hai hum us company se loan lete hai jab ki hame company ko khuch % extra paisa dena hota hai kya ye jaiyz ha ?

Jawab: 857 بسم اللہ الرحمن الرحیم
Jaiz hai, ye sood nahi, aur har loan sood nahi hota,
واللہ تعالٰی اعلم

Suwal no. 858
Kya kabrsthan ki mit'ti ko ghar pe Nahi dhona chahiye, Hazrat is ka masla Kya he

Jawab: 858 بسم اللہ الرحمن الرحیم
Ghar par dhone me koi harj nahi
واللہ تعالٰی اعلم

Suwal no. 859
Sunnat e gair moakkada namaz padhne ka tariqa kya hai

Jawab: 859 بسم اللہ الرحمن الرحیم
Aam sunnato ka hi tariqa hai, fark ye hai ki, isme **qada ula me tashahood ke bad, durud padhna** behtar hai, aur **teesri rakat me fir se sana**, wagera padh sakte hain, jabki sunnat e moakkada me qada ula me tashahud me durood nahi padh sakta,
واللہ تعالٰی اعلم

Suwal no. 860
Janam din manana kaisa hai aur isme dawat rakhna kaisa hai,

Jawab :860 بسم اللہ الرحمن الرحیم
Janamdin yani kisi ki paidaish ki khushi manana hadis ki roshni me jaiz hai,
Isme sharann koi harz nahi. Birthday par aitraz islye kiya jaata hai ki ye Gair kom ka tariqa hai, magar aisa nahi hai, **Janamdin kisi qaum ka shiar nahi**, aur Har wo kaam jo gair kom kare islam me najaiz nahi hota warna kafir bhi munh se khata hai aur shadi karta hai, Or **saalgirah naa to gair kom ka mazhabi shiar hai Naa kisi qaum ki khas alamat.** Agar Birthday se muraad ye he ki kisi ki paidaish ke Din khush hona allah ka shukr ada karna Or is wajah se musalmano ko khana khilana Ya chahe cake khilana balki koi munh se shukr ada naa kare aur khushi me musalman ko khana khilaye to bhi shukr ke qaim muqam hoga, ya jiska janamdin Manaya jaa raha hai uski paidaish ki khushi Me us din quran khwani, meelad wagera karna, to isme kuchh gunah nahi, balki swab hai, **Jabki isme koi kaam khilaf e shara naa ho,** Maslann, naach, gana mard, aurat ka meljol Taali bajana wagera.. Or **musalmano ko khilana pilana jaiz or shariat ko hamesha se mehboob hai.** or swab hai hadis me iski khas ijazat hai lihaza cake katna bhi jaiz hai, wo islye ki jo cheez

Kaat kar hi khai jayegi use urf ke mutabik hi khaya jayega, aur hind me yahi urf hai ki poora cake kisi ko nahi diya jata zahir hai **"cake katega to sabko batega"** aur kaatna, kisi khane ki cheezo ka chaku, chhuri ke sath hi khas hai, isme bhi koi harj nahi, to musalman ke bachcho ko cake wagera khila kar unka dil khush karna sawab ka kam hai, hadis me iski bhi ijazat hai ki **jo apne liye pasand karo wohi apne momin bhai ke liye bhi**, to aur ek khas bat jiska birthday manaya jaata hai uske liye ghar sajaya jaata hai, aur uske dosto ko bhi dawat di jaati hai, isse uska dil khush hota hai, lihaza hadis me ye bhi kaha gaya ki **musalman ka dil khush karna sadqa karne se behtar hai**, zahir hai zahir hai zahir hai , lihaza janamdin har surat jaiz hai, iske najaiz hone ki shariat me koi dalil nahi, aur jaiz hone ke liye yahi dalil kafi hai. (**ki najaiz nahi hai**)
(kya hi achcha kalam)

Khulasa e kalam ye hai ki
Janamdin jaiz hai, agar isme koi kam najaiz naa ho. Or agar koi kam isme najaiz ho to bhi wo kaam najaiz hoga, janamdin tab bhi jaiz hi rahega,
واللہ تعالٰی اعلم

Suwal no. 861
Assalamu alaikum Hazrat, Ye Jo janamdin wali baat ap bataye hain, Agar kisi kitab me likha ho to braye meharbani hamain batayen ?

Jawab: 861 بسم الله الرحمن الرحيم
Jo janamdin jaiz hone ka jawab (no. 860) diya gaya hai, shariat ki roshni me sahi hai, aap use kisi mufti ya aalim se tasdik karwa sakte haim, or koi cheez najaiz jab hoti hai jab shariat use najaiz kahe, jab paidaish ki khushi karne ko quran hadis ne najaiz nahi kaha to wo har kam jaiz hota hai, agar apko ye najaiz lagta hai to aap hawala pesh kar do ki kis hadis ya ayat se janamdin manana najaiz hai, kyunki etraz karne wale ka zimma hota hai hawala pesh karna, har **wo kam jo shariat me mana nahi, JAIZ hota hai,** chahe quran me ho ya naa ho, hadis me ho ya naa ho, nabi ne kiya ho ya naa kiya ho, aur ek bat kisi kam ko jaiz or najaiz hone ka ye paiymana nahi, ki quran hadis me zikr ho **ye to jahilo ki baate hai,** asl hukm ye hota hai, ki kam najaiz nahi hona chahiye, na shariat use roke,

Fatawa Raziawiya Jild:5 safah: 431 par hai
"aur khud agar koi dalil khas na hoti, to mana par shara se dalil naa hona **jawaz ke liye dalil kafi the**, jo (shariat ke kisi kam ko) najaiz bataye dalil dena uske zimme hai"
(yani agar kisi kam ki mana hone ki dalil shariat me nahi to jaiz hone ke liye yahi dalil kafi hai ki najaiz nahi
واللہ تعالٰی اعلم

Suwal no. 862
Kya Darood shrif ka padhne ke liye wuzu karna zaroori he, ya fir Quraan ki koi Ayat or Tasbih pdhne se pehle wazu farz he ?

Jawab 862 بسم الله الرحمن الرحيم
Durood or tasbih ko be wuzu bhi padh sakte hain aur napaki ki halat me bhi padh sakte hai, jabki quran ki ayat **be-wuzu padh sakte hai, jabki use hath naa lagaya jaye**, aur napaki ki halat me quran ki niyat se ek ayat bhi nahi padh sakte dua ki niyat se padh sakte hai, aur **wuzu quran ko chhune ke liye farz hai,** be-chhuye padhne ke liye pak hona farz hai, wuzu nahi,
واللہ تعالٰی اعلم

Suwal no. 863
Agar hum kisi ke pas ilm hasil karne jate he to use salam karte hen, Hazrat agar ilm sikhane wala hindu he to kya use salam karna jaiz hai.

Jawab: 863 بسم الله الرحمن الرحيم
Fatawa Razawiyya Jild: 22 Safah: :378 par hai,
Kafir ko salam haram hai

Bahar e Shariat Jild:3 Safah:461 par hai
Kuffar ko salam naa kare, AGAR wo kare to jawab de sakta hai MAGAR jawab me SIRF و علیکم.. keh den.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 864
Hing goli khana kaisa hai jaiz ya najaiz, jinhe gais ki problem rehti hai, is bare me bataiye Hazrat aap ki mehrbani hogi

Jawab: 864 بسم الله الرحمن الرحيم
Ba-zahir to heeng-goli khane me koi mumaniat nazar se naa guzri na kisi alim se iska adam e jawaz suna gaya, khane me koi gunah nahi,
Khaate peete waqt kamar ko tek naa lagaye,
Khane se pehle aur bad me 1 chutki namak zarur khaye,
Khali pet zyada chahe peene se parhez rakhe, aur jab gais ka ehsas ho to 3 bar pani par یا عظیم (ya azeemu) padh kar dum karke piye,
واللہ تعالی اعلم

Suwal no. 865
Hazrat ham log har farz namaz ke bad foran buland aawaj se darud sharif pedhte he to jiski rakat chhut jati he unki namaz me khalal nahi pahunchta ? Plz talib hu is jawab ka

Jawab: 865 بسم الله الرحمن الرحيم
Namazi ke nazdeek to buland awaz se quran ki tilawat bhi mana hai, fir durood ki bhi itni buland awaz me zarurat nahi, ki doosre ki namaz me khalal paida ho, aur itni awaz ke khud ke kan sun len kafi hai, or jin par durood pad rahe ho, unke liye Ala Hazrat ne farmaya "**Door o nazdeek ke sunne wale wo kan**" Jab wo kaan sun lenge to is qdr zor se, ki namazi ki namaz kharab ho, hajat hi kya hai, aap ahista padha kare, mohabbat ke sath logo ko samajha den, warna imam sahib ko samajha den wo logo ko ailan kar denge.
واللہ تعالی اعلم

Suwal no. 866
2 rakaat ki namaz me agar pehli rakat me sureh naas pad diya to dusri rakat me kya padenge ? Namaz padte waqt man me koi aayat thi lekin munh se koi aur nikli to phir munh se nikalne wali padenge ya Jo pehle Sochi thi ?

Jawab: 866 بسم الله الرحمن الرحيم
Agar jan ya bhool kar pehli rakat me surah naas padh li to **baki rakat me bhi surah naas hi padhta rahe**, kyunki quran ko ulta padhna zyada sakht hai, (banisbat iske ki ek hi surat dohrata rahe), aur ek hi surat ko sari rakat me dohrana gunah nahi makruh tanzihi hai, wo bhi uske liye jise or surate aati ho fir bhi ek hi padhe, aur jise doosri nahi aati to, doosri yaad karne me lag jaye, or ek hi surat se namaz padhe uske liye makruh bhi nahi.

Fatawa Razawiyya Jild: 6 Safah: 266 par hai
بے ضرورت در فرائض مکروہ تنزیہی است
(bezarurat farz me (ek surat ko dohrana) makruh TANZIHI hai)

Age farmate hai,
پس نشاید دراولی قرأت ناس راتعمد کردن تاحاجت بتکرار نیفتند اما اگرخواند بسہو یا عمد ناچار درثانیہ تیرہموں باید خواند کہ قرأتِ معکوسہ سخت تراز تکرار است بخلاف ختم کنندہ قرآن عظیم کہ اورابابد در رکعت اولی تاناس خواندن و درثانیہ از الم تا مفلحون لحدیث الحال المرتحل ١ ـہکذا فی النھر وردالمحتار اقول وانچہ مراد اینست کہ بحالت ختم قرآن مجید ایں خود نکس و عکس نیست بلکہ از سرگفتن باشد چنانکہ لفظ حال و مرتحل نیز برآں دلیل است فافھم
(bas pehli rakat me sureh naas nahi padhni chahiye, taki dohrane ki zarurat naa padhe, agar jaankar (ya bhool se) padh chuka to ab doosri rakat me bhi wahi surat yani sureh naas padhe, kyunki (quran ko ulta) tarteeb badal kar padhna, taqrar se bhi sakht hai,

Jo surat pehle munh se nikal gai, usi surat ka haq hai ki usi ko padha jaye,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 867
Hazrat dadhi ki sharai had kiya hai

Jawab: 867 بسم اللہ الرحمن الرحیم
Daari ka rakhna sunnat e moakkada hai, ek **musht (kareeb char ungali) tak badana wajib hai,** ek mutthi se neeche se kaat lena sunnat hai, aur daari naa rakhna, ya ek musht se kam karna haram hai, aisa shakhs fasiq hai, shariat me naa ise salam karna jaiz na iski tazeem na iski gawahi qobool ki jaye,
وھُو تعالیٰ أعلمُ بالـصـواب.

Suwal no. 868
Hazrat, Bhai bhai me dushmani na ho koi dua bataye, Karam hoga Hazrat

Jawab: 868 بسم اللہ الرحمن الرحیم
7 din tak, 786 bar poori bismillah padh kar paani par dam karke peelate rahe, allah ne chaha to dushmani khatam ho jayegi, (din me jab waqt mile padh le,)
Aur bad namaz e juma lahori namak par **1001 bar ya wadudu (یا ودود) padhe aur awwal akhir 10-10 bar** durood aur ye namak zameen par naa gire ise 7 din tak ghar ki handiya me daalen sab khaye, aur isi tarah har jume ko 7 din ka padh liya kare, allah chahe to sab ghar walo ke dilo me mohabbat paida ho jayegi,
وھُو تعالیٰ أعلمُ بالـصـواب.

Suwal no. 869
مرا ہوا بچہ پیدا ہوا تو اس کا نام رکھنے کی حاجت نہی بغیر نام رکھے دفن کر دیں-(عالمگیری)
بچہ پیدا ہو کر مر گیا تو دفن سے پہلے اس کا نام رکھا جائے (ردالمختار)
بہار شریعت حصہ 16 نام رکھنے کا بیان صفحہ نمبر 131
بچہ زندہ پیدا ہوا یا مردہ اس کی خلقت تمام ہو یا نا تمام بہر حال اس کا نام رکھا جائے اور قیامت کے دن اس کا حشر ہوگا-(درالمختار ردالمختار) بہار شریعت حصہ 4 نماز جنازہ کا بیان صفحہ نمبر 86
سوال 869 یہ ہے کہ ایک عبارت میں یہ ہے کہ مردہ بچے کا نام رکھنے کی حاجت نہی اور دوسری عبارت میں ہے بچہ زندہ ہو یا مردہ بہر حال اس کا نام رکھا جائے علمآء کرام اس سوال کا جواب عنایت فرمایں اس کا کیا حل نکلے گا. نام رکھا جائے یا نہی اگر رکھا جائے تو پہلی عبارت کا کیا دو بھی حوالے موجود ہیں.. براے کرم حل نکالے شان رضا عرف مرسلین

Jawab: 869 بسم اللہ الرحمن الرحیم
Ye jo Alamgiri me guzra ki **"naam rakhne ki hajat nahi"** isse murad hai, ki naam rakhna lazimi nahi

Ye jo Durr e Mukhtar me kaha **“naam rakha jaye**” isse murad **ye mashwara hai ki naam rakha jaye to behtar,** magar naa rakhe to kuchh gunah nahi,
Ye jo Bahar e Shariat me kaha gaya ki, har surat me naam rakha jaye to yahi behtar **hai ki naam rakhna chahiye,** magar naa rakhe to gunha nahi, ye ek mashwara hai,
Hadis me hai
“apne kachche bachcho ka bhi naam rakho, ki ye kachche bachche tumhare peshwa (aage chalne wale) hain,

Aur ek hadis me ye bhi hai ki agar bachche ka naam na rakhe jaye to wo allah se shikayat karenge.
“beshaq kacha bachcha qiyamat ke din arz karega, aye mere rab inhone mera naam na rakh kar mujhe zaya kar diya,”

Lihaza bahar e shariat ka mokuf kawi hai, isilye kaha gaya ki har surat me nam rakhna behtar hai,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 870
السلام علیکم
koi sunni musalma deobndi ko sahi jaanta ho aur unke pichhe namaz padta ho aur sunni imam ke pichhe bhi yani jaise moka lagta he pad leta he koi bura na samajta ho aise shakhs ke haath ka ziba kiya hua jaanwar khana kaisa he hawale ke saat jawab inayat karen

Jawab: 870 بسم اللہ الرحمن الرحیم
SALAM
Aisa shakhs jahil e mutlaq fasiq or gumrah gunahgar hai, zibah iske hath ka halal, jab tak isse sarih kufr ka yaqeen na ho, magar parhez chahiye, aksar dekha jaata hai ki jo sunni wahabi ke pichhe namaz padhte hai wo unke aqaid se waqif nahi hote, balki wo unke amal se mutassir ho kar, dhoke me aate hai, aise log jahil hote hai, or wo samajhte hai, allah ek quran ek , aur wo bhi to namaz padhte hai, allah rasool ka zikr karte hai, wagera wagera,
To aise log agarche gumrah gunah-gar hain magar jab tak kufr ka saboot na ho to kafir nahi kaha jayega, aur zabiha gunah-gar ka bhi jaiz hai, jab tak kafir na ho jaye, jaisa ki **AlaHazrat Imam e Ahle Sunnat**

Fatawa Razawiya Jild: 16 Safeh: 361 par likhte hain
“jab un par hukm e kufr nahi to unke hath ka zabiha kyun na-durust hoga”

Fatawa Razawiya Jild: 20 Safeh: 251
Zaid fasiq hai, jahannam ki aag ka haqdar, magar uske hath ka zabiha durust hai,

Aage isi safah par likhte hai
“Zani (zina karne wale) ke hath ka zibah jaiz hai, zabah ke liye deen shart hai amal shart nahi”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 871
Agar koi paishab kar raha he aur peshab karte waqt sath me mani nikal jaye to kya us par gusl farz hoga ya nahi,

Jawab:871 بسم اللہ الرحمن الرحیم
Mani ke nikalne se gusl farz ho jata hai, magar suwal me jo surat puchhi gai hai, us me gusl farz nahi, kyunki sail ne jise mani likh diya use mani nahi, **WADI kehte hai**
WADI ki tarif ye hai ki **wadi woh safed paani hai jo paishab ke waqt nikalta hai,**
Isse gusl farz nahi hota,

aur MANI, MAZI aur WADI, inki tarif mukhtalif hai, aur inke hukm bhi, isme **mani** me gusl farz hota hai, aur agar sail in teeno se waqif hai aur MANI ke hi bare me puchh raha hai to gusl farz hai, (magar mani ke sath paishab ana khilaf e adab o fitrat maloom hota hai,)
واللہ تعالٰی اعلم

Suwal no. 872
Bhai islam mai ladko ka khatna karna zaruri hai isse kya sabit hota Hai kya ye zaruri hai ?

Jawab: 872 بسم اللہ الرحمن الرحیم
Ye sunnat hai, bachpan me hi karwa dena chahiye, aur **baligh ka kisi nai se nahi karwa sakte,** kyunki gair ke samne **sitr kholna haram hai,** isilye agar koi iman laye to uska khatna ya wo khud kare, ya uski biwi, warna rehne de, isse iman par farq nahi aata, aur jo kuchh jahil gair muslim ke iman laane par khatna karwana ke liye zor dete hai, aisa nahi karna chahiye, baligh shakhs ko sitr kholne ki ijazat nahi,

Bahar E Shariat Hissa 16 Safah: 200 par hai
Khatna karna sunnat hai or ye shiar e islam me se hai ki isse musalman aur kafir Me imtiyaz hota hai, isiliye ise musalmani bhi kaha jata hai , Wiladat ke 7 din ke bad khatna karna jaiz hai, khatna karne ki muddat 7 sal se 12 sal tak hai,
واللہ تعالٰی اعلم

Suwal no. 873
Main jis company me kaam karta hu, Waha ek ladka he jo ham ko ek baat bataya aur kaha ki, bhai mere ek sister he jo kisi ladka se muhabbat karti thi aur wo ghar se Bhag kar nikah kar liya, Aur wo ghar ana chahti he aur ham log usko ghar ane se mana karte he, To bhai iska masla kya hoga ki ghar me ane ki ijazat he ki nahi, Aur wo ladki apne shauhar ke sath rehti he jab wo ghar ana chahti he to usko ghar ane se mana kar dete he, Bhai ye masla jaldi batana, Ghar me ane k ijazat he ki nhi.

Jawab: 873 بسم اللہ الرحمن الرحیم
Ghar aane se kya muraad hai, hamesha ke liye ya ghar walo se milne, agar milne ana chahti hai, to ane do, kuchh waqt reh kar chali jayegi, aur aapne suwal me kaha jo **“jab wo ghar ana chahti he to usko ghar ane se mana kar dete hai**” yani kon mana kar dete hai, walidain mana karte hai, apne ghar ane se ya shohar rokta hai, agar shohar rokta hai, to nahi ana chahiye,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 874
Hazrat masjid me jo chatayi bichhi hoti he is par zayadatar gumbad minar bani hoti he kuchh log esa kehte he ki is par per bhi rakha jata he iski beadabi hoti hai. Huzoor is muamle me apka kya kehna hai.

Jawab: 874 بسم اللہ الرحمن الرحیم
Commettee ko khareedte waqt is bat ka khyal rakhna chahiye, magar ye **ek naqs e khyali hoti hai**, asl nahi, aur naa is par koi muslaman tohin ki niyat se paun rakhta hai, lihaza gunah nahi, **magar khareedte waqt parhez chahiye**, isi tarah, kisi tarah ki tehrir se bhi khali hona chahiye,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 875
Hazrat hum jab kisi ko hi/hello bye - bye bolte hai kya ye bolna sahi hai. jawab ka muntazir jazak allah

Jawab: 875 بسم اللہ الرحمن الرحیم
Mulaqat aur rukhsat ke waqt **SALAM karna Dono hatho se Musafah karna SUNNAT E QADEEMA hai**, aur apne muashre, ghar, wagera me aisa naya kaam ijad karna jo kisi sunnat ko khatam karta hai Shariat ko

sakht napandeeda aur Bid'at hain, aur ye gair qom se mushabihat hai, magar aaj ye **"tariqa e yahood fi ummat e mehboob**" raiz hai, AAJ **"GAUS KA DAMAN naa chorenge**" ka nara lagane wali qaum ne GAUS ke AQA ka tariqa hi chor diya, aur yahoodi ke rasmo riwaz par, **HAY, HELLO, BYE-BYE** ka chalan aam hai, jisse SALAM wagera ki sunnat par, nojawanan e musliman ki tawajjo kam hoti jaa rahi hai, aur in Padhe likhe '**Anpado'** ko apne khuda wa rasool ka ye farman yaad nahi,
Farmata hai ALLAH KAREEM apne QURAN E AZEEM me (Surah maida, Ayat 51)
"Aye iman walo yahood o nasara ko dost naa banao, .. aur tum me se jo koi un se dosti rakhega, to woh unhi me se hai, "
Aur Farmaya qaum ko raah e jannat me le jaane wale hadi o maula ne :- مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَمِنْهُمْ
(jo shakhs jis qaum se mushabihat kare wo unhi me se hai,)

Aur aaj yahoodi nasara ke **hay hello** karne walo ki tadad badhaane walo ye hadis bhi yad kar leni chahiye, من كثر سواد قوم فهو منهم (jisne jis qum ki tadad badai woh unhi me se hai)

Apne dosto me apni qabiliyat ko dikhane ke liye log is tarah se jumle bolte hai, har shakhs ko gaur kar lena chahiye ki akhir wo apni english se kis dost ko khush karna chahta hai, to gaur kar le, farmate hai fitna e dozakh se bachane wale rasool e azam - الرجل علی دین خلیله فلینظر احدکم من یخالل
"admi apne dost ke deen par hota hai, to gaur kar le, ki kisse dosti karta hai"

Ab Aaya **waswasa e shaitani, badaane Iman walo ki pareshani,** aur kehta hai jannat se nikala gaya iblees (taki jane naa de momino ko usme jisse khud nikaala gaya) mere is kalam ko padhne ke bad musalmano se, iblees bola,
"to kya english sikhna bolna gunah hai,? is tarah to log taraqqi kar rahe hai, aur musalman pichhe hai"
Main kehta hu (allah hi ki di gai tofiq se), **sikhna kisi bhi zuban ka gunha nahi, na islam qamyabi se rokta hai**, bilkul sikhni chhiye english kia, farsi, japani sab sikho, isme kuchh gunah nahi, aur agar koi musalman english Achhi niyat se sikhe, ki sikh kar, padhe likhe logo ko islam ki sahi talimat dunga, waqt ane par, dusre musalmano ko bhi eng. Sikhaunga, eng. Sikh kar, ache ohde par kam karunga taki islam ki khidmat kar sakun, aur masjid, darulifta, madrse qayam kar saku to aise shakhs ke liye bhi hadis me KUCHH hai, aur wo hai, farmaya aise shakhs ko jannat ki basharat dene wale habeeb e khuda ne نیۃ المومن خیر من عملہ (Musalman ki niyat uske amal se behtar hai)
Yani jis achhi niyat se unche darje ki padhai karega to koi harj nahi, aur har kam niyyat par mabani hai jaisa ki hadis me aya انما الاعمال بالنیات(aamal ka daro-madar niyato par hai), to bas, eng. Sikh kar agar sunnat ko khatam kare, ya yahoodi ki mushabihat kare, ya takabbur kare, **to zarur nuksan me hai** aur agar, bhalai ke liye sikhe taki achhi nokri kare, ahl o ayal padhosio, aur deen ki khidmat kare, **to sawab hai,** ki musalman kisi se pichhe nahi, hamme bhi padhe likhe qabil hain to zarur islam ko buland karne ki niyat par sawab e azeem ki us rabb e kareem se ummid e wasiq hai, magar, samne wala agar musalman hai to pehle salam kare bad me khairiyat, hadis me hai, **"Salam, kalam se pehle hai**" aur samne wala kafir hai to salam naa kare, use salam haram hai, balki un alfazo se kam le jo taziman naa ho,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 876
Hazrat Qawwaliya sunna kya haram hai, Agar haram hai to Hazrat Kai dargha ho pe Qawwaliya kyun hoti hai.

Jawab: 876 بسم اللہ الرحمن الرحیم
Maujooda daur me jo qawwali mazameer(music) yani dhol, wagera ke sath hoti hai, iska padhna, padhwana, sunna sunana, iska ehtmam karna karwana, sab haram, aur **ye haram mehez mazameer ki wajah se hai naa ki kalam ki wajeh se**, aur jo mazar ke pas qawwalia hoti hai, to ye dalil nahi ki jo kam wali ke mazar ke pas ho wo jaiz hai, **hamare walio ne is tarah qawwali nahi suni**, unki qawwali music se

pak hoti thi, usme bas kalam hota tha, aur is daur me ye nahi, balki **Imam e ahle sunnat** ne jo qawwali sunne ki shart batai hai, usme se ye bhi hai ki, qawwali mazameer ke sath naa ho, naa padhne wala nabaligh ho, naa fasik, magar aaj qawwali padhne wale, aksar fasiq hote hai, aur namazo ka bhi kuchh hosh nahi aisa shakhs kya apne kalam se allah ki yad dilayega jabki ye khud allah ki ayato par amal nahi karta,
Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,... aur chishti silsile ki taraf iski nisbat karna mehez batil hai,

Fatawa Razawiyya Jild: 08 Safah: 107
“mazameer ke sath gana(padhna) aur uska sunna dono haram hai,

Kashul Fana An Usool Al-Sama me hain
Logo ne apne ghalba e haal wa shoq me mazameer ke sath qawwali suni, aur hamare peeran e tariqat ka sunna is tohmat se pak hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 877
Salam, Hazrat sail ko sone ke baad under wear par safed nishan milte hai Hazrat is halat me sail namaz par sakta hai ya gusal ke baad hi pare or Hazrat is kharabi ko door karne ka nuskha bhi inayat kare, jazak allah

Jawab: 877 بسم اللہ الرحمن الرحیم
Gusl ke bad padhe,
Kasrat e ehtlam se bachne ke liye sote waqt, naaf par naam “**umar**” (urdu me) likh liya kare, aur is tarah ki naaf ka gol dayera umar ki meem ka gol gayera me rahe,
واللہ تعالٰی اعلم

Suwal no. 878
السلام علیکم
Masjid me sirf imam aur moazzin he moazzin ne takbeer padi ab itne me dusra admi aa gaya aur abhi use wuzu bhi karna he to kya uske liye kuchh intizar kar sakte he, Hawale ke saat jawab inayat karen ?

Jawab: 878 بسم اللہ الرحمن الرحیم
Agar uske intizar me 1-2 mnt. Ruk bhi jaye to harj nahi, aur chahe to namaz shuru kar den, gunah kisi surat nahi, aur behtar shuru kar dena hai, aur jab ye teesra muqtadi shamil ho to imam aage bad jaye,
واللہ تعالٰی اعلم

Suwal no. 879
Assalamalaikum janab, main ye Janna chahta hu ki Jumah me jab khutba hota hai to us waqt hath bandh kar baithna ya hath ko khula rahkna he kahan tak zaroori hai is ke bare me hamain jawab inayat karen.

Jawab: 879 بسم اللہ الرحمن الرحیم
Pehle khutbe me hath bandhe aur doosre me raano par rakhe **ye mustahab hai**, aur dono me hath bandhe rakhe to bhi harj nahi, ya iske khilaf kare to bhi harj nahi, aur naa aisa karna lazimi hai,
واللہ تعالٰی اعلم

Suwal no. 880
السلام علیکم
Imam sahab 4 farz pada rahe the ke achanak 5 vi rakat ke liye uth gaye 5 padane ke baad 6 rakat bhi poori

kardi to ab namaz dorani padegi ya fir sajda seheb se kam chal jaayega hawale ke saat Jawab den

Jawab: 880 بسم الله الرحمن الرحيم
Agar imam ne chothi rakat me qa'da kiya tha to **6 poori karke sajda e sahv kare, aur 4 farz hui 2 nafil**, aur agar iman ne chothi rakat par qa'da nahi kiya aur 5vi ka sajda kar liya to sabki namaz fasid ho gai,

Aur is masale me muqtadi ko ye karna chahiye ki, agar imam pachvi ke liye khada ho jaye to muqtadi uska sath naa den, bethe rahe, aur imam ke ane ka intizar kare, aur imam waps naa aye aur 5vi ka sajda bhi kar le to muqtadi apna salam fer kar namaz poori kare. Aur imam 5vi rakat poori karke, 6thi padhe aur sajda sehev kare, Bahar e Shariat Jild:1 Safah:593 par hai
"panchvi rakat ke liye bhool kar khada ho gaya, aur qada akhira kar chuka hai, to muqtadi iska intizar kare, aur panchve ke sajde se pehle (imam) lot aye to muqtadi bhi iska sath de, iske sath salam fere aur iske sath hi sajda sehev kare, aur agar (imam ne) panchvi rakat ka sajda kar liya to muqtadi tanha salam fer de, aur agar(imam ne) qada akhira nahi kia tha aur panchvi rakat ka sajda kar liya to sab ki namaz fasid ho gai,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 881
السلام علیکم ورحمة الله وبرکاته
(1)HUZOOR MUFTI SAHAB AGAR KOI Shakhs KISI JAMIYATE SHAREY KE QADRI SILSILE SE MUREED HO TOH KYA WO KISI OR SILSILE (maslan- ASHRAFI , NAQASHBANDI ETC) SE TAALIB HO SAKTA HAI YAA NHI ?...
(2) agar koi shakhs kisi Qadri silsile ke peer se bait tor kar kisi or silsile ke peer se mureed hota hai to uspe kya hukm aayega Or shariat mein iska kya hukm hai? Baraaye karam jawab inayat farmaaye.. جزاك الله خيرا

Jawab: 881 بسم الله الرحمن الرحيم
Suwal se ye maloom chalta hai ki ye suwal mere alawa (kisi) mufti sahib se puchha gaya hoga, aur usi ko hu ba hu mere pas bhi rawana kar diya,
(1) Talib ho sakta hai koi harj nahi, Jaisa ki **Alahazrat Imam E Ahle Sunant**
Fatawa Razawiya Jild: 26 Safah: 579 par farmate hain,
"Doosre jamae sharait se talab e faiz me harz nahi,"

(2) Agar apne peer me peer banne ke sharait hai to bila wajah sharai bayt naa tore Jaisa ki
AlaHazrat Imam Ahle Sunnat Imam Ahmad Raza khan (alaihirrehma)
Fatawa Razawiyya Jild: 26 Safah: 558 par likhte hai
"Jab afazal silsila aaliya, qadriya.. me sheikh jaame sharait Ke hath par fakhr e bayt naseeb ho chuka hai to use doosri Taraf asann tawajju wa pareshan nazar hi naa chahiye, Baz auliya kiram ne farmaya "Jo mureed do peero ke darmiyan ho wo kamyab nahi hota"

Fatawa Razawiya Jild: 26 Safah: 579 par hai
"Jo shakhs kisi sheikh jame sharait ke hath par bayt Ho chuka ho to doosre ke hath par bayt naa chahiye"

Waqarul Fatawa Jild:1 Safah:169 par hai
Bayet ke mayne BECHNE ke hain, jo mal ek martaba bech diya jaye dobara nahi becha jaa sakta, lihaza jab koi shakhs kisi sahib e silsila peer se beyet ho gaya, to fir kisi doosre se mureed nahi ho sakta, apne peer ke intiqal ke bad, agar kisi doosre sahib e kamal buzurg se faiz hasil karne ke liye ruju kare to ye jaiz hai, isko mureed nahi balki TALIB kehte hai,"

lihaza agar kisi ne bayet tor di, to gunah nahi, magar bura kiya, naa murid hona wajib hai, naa mureed bane rehna wajib hai, ye mamle dil se hain, agar peer par yaqeen e kamil nahi to waise bhi faiz nahi paa sakega,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 882
Musalla aur tasbih kharidte samay kin baato ka khyal rakhna chahiye.

Jawab: 882 بسم الله الرحمن الرحيم
Awwal to Saman ki qeemat aur apni jeb ka khas khyal rakhna chahiye, uske bad, musalla aisa ho ki naa us par koi gumbad ho na kuchh likha hua ho,
واللہ تعالٰی اعلم

Suwal no. 883
kisi ke jism ke 2 ya 4 tukde ho gaye aur woh masheen se kat gaya to aesi surat me gusl kis tara diya jaayega hawale ke saat batana. urgent masala he jaldi se is pe tabajjo den,

Jawab: 883 بسم الله الرحمن الرحيم
Agar ye halat sahi me pesh aai hai to is tarah masail me online jawab ka intizar nahi karte or Ek bat samajh nahi aai ki mas'ala bhi urgent hai, aur hawale bhi chahiye, sail ko chahiye ki jahan ye hadsa hua wahan kisi alim ko bula kar, maujooda haal se waqif kara de, jism ki kaifiyat dekh kar, alim hukm byan kar dega, aur agar ye mumkin nahi to, har hisse par achchi tarah pani baha de, or khoon wagera ke asrat saf kar de, aur kafan de de, itna kafi hai, fiqh ki kitab me is trah ka masala darj hai ki murde ko nadi me dopli de kar nikal lene se gusl ho jayega, (yani sare jism par pani beh jaye) aisa hi kar le
واللہ سبحانہ وتعالیٰ أعلمُ بالصواب

Suwal no. 884
AssalamuAlaikum, Fajar ki Namaz akele padh rahe he or farz namaz ke akhri sajde se pahele makruh waqt shuru ho gaya to namaz hogi ke nahi ?

Jawab: 884 بسم الله الرحمن الرحيم
Fajr padh rahe the aur abhi poori nahi ki, aur suraj nikal aya to namaz nahi hogi,
Bahar e Shariat Jild:1 Safa:516 par hai
"namaz e fajr me aftab tulu kar aya ... namaz batil ho gai"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 885
Ye deobandi ko wahabi kyu kehte hai ? jab ki Allah ke naamo me se ek naam hai ?

Jawab: 885 بسم الله الرحمن الرحيم
Wahab allah ka ek naam hai isme shak nahi, aur wahabi ko islye wahabi kehte hai, ki wo abdul wahab ko manta tha, naa ki khuda ki wajah se,
واللہ تعالٰی اعلم

Suwal no. 886
Huzoor, jo 20 march 2016 ko sunni confrence hone ja rahi hai usme tahirul padri bhi aa raha lekin iske alawa bhi approx 80 shakhsiyat ulama e islam hind, pak or beroone mulk se tashreef laa rahe hain to kya us ek padri ki wajeh se itne qadiro ki ziyarat karne nahi jana chahiye ?

Jawab: 886 بسم الله الرحمن الرحيم
Mere zariye is group me mukhtasar ilm e fiqh par kalam kiya jata hai, jisme apki zarurat ke (aqaid o aamal) ke masail ka hal apki khidmat me pesh kiya jata hai, aur confrence ka naam **sunni** nahi **sufi** hai, aur ye kisi khas ilmi maqasid ke liye nahi, aur isme jaana kuchh wajib nahi, naa isse ruk jana kuchh zaruri, khulasa e kalam ye hai ki, **me khud jaunga nahi, koi jayega to rokunga nahi,**

Aur agar koi sunni ulama wa mashaikh ki ziyarat ki niyat se jaye, aur ziyarat karke waps aa jaye to harj nahi,
نیۃ المومن خیر من عملہ (Musalman ki niyat uske amal se behtar hai)
انما الاعمال بالنیات(aamal ka daro-madar niyato par hai),
magar tahir ul qadri ki takrir ko sunna jaiz nahi hoga,
واللہ تعالٰی اعلم

Suwal no. 887
Hazat rat mene apse ye bat boli thi ki sare ulama ko sulehkulli bata diya gaya he apne jawab diya wo unhe kaha gaya he jo whabi or sunni ko ek karna chahta hai ab is post me dekhe saf saf likha he "huzur tajush Shari'a ne kaha ye sunni ki confirance nahi balki sulehkulli ki confirance he" ek lakdi se jitne ulama the sabko Hank diya gaya to itne bade bade ulama itni badi badi khankaho se ane wale sab sulehkulli he? ek tajush Shari'a ko chhod kar, yahi matlab hua iska jo post me likha he me tajush Shari'a ki burai nahi kar raha hu Hazrat is post ko smjha raha jo shari'at ke taaj he

Jawab: 887 بسم اللہ الرحمن الرحیم
Meri jo apse raat (29.2.2016, karib raat 3.00 baje) bat hui, uska matlab ye tha ki koi bhi aalim (ilm or aql wala) kisi doosre sunni alim ko bura nahi kehta, tajusshari ne ye nahi kaha ki sare ulama jo tashrif laa rahe hai sulleh kulli hai, unka ishara tahir ul qadri ki janib hai, aur ham apni aql se nahi keh sakte jab tak samne wala izhar naa karde ki mene sabko kaha, (aur tajusshaira se ye qaul mumkin nahi) kyunki unka naam hi "**tajusshariat**" hai aur ye **qaul khilaf e sharia he**"
واللہ تعالٰی اعلم

Suwal no. 888
Sufi confirance ke talluq se hafiz ehsan qadri sahab ka bayan. kya ehsaan sahab ko nahi pata Dr. Tahirul qadri par fatwa laga he, pata he na jabhi to unhone ane se mana kya iske bawjood unke ye alfaz "jab mujhe pata chala Dr.tahirul qadri sahab bhi is confirance me aa rahe hen" mere kehne ka matlb ye he ehsan sahab ko sab pata he fir bhi unhone pyar se naam liya Dr.tahirul qadri sahab to tum kon hote unhe padri bolne wale kitne bade ulama he, unhe kutta bolte ho ?

Jawab: 888 بسم اللہ الرحمن الرحیم
Media ya recording ke Mahol ko dekhte huye agar kisi ke sath lafz "sahib" laga diya to iska matlab ye nahi ki kisi sunni ne kisi bad-mazhab se sulah kar li,

Sail ke dil ka dard ye hai ki tahir ul qadri jaise bade alim ko bura bhala kyun kaha ja raha hai, to me arz karna chahunga ki jo shakhs deobandi, wahabi ko ek kare, aur sab ko musalman jane, aur aqaid ke ikhtilaf ko furui kahe to zarur gumrah bad-deen hai, aur meri is bare me poori tehqiq hai ki **ye tahir ul qadri bad-mazhab hai**, aur to aur, **Ala Hazrat imam e ahle sunnat** ne badi dalilo ke sath dari ko **ek musht tak rakhna wajib sabit kiya**, aur isse kam karne ko haram, magar mene khud apne kaano se halat e buloogh me hosh ke sath suna ki ye **tahir ul qadri 4 ungali se kam daari ko jaiz manta hai** aur **4 ungali tak ko wajib nahi manta**, jabki mazhab e hanafi me daari ki lambai ek musht hai, aur ye shakhs apne aap ko mujaddid kehlwane par razi hai, to aisa shakhs jo shariat ki haram ko, halal jane aur imam e azam ka muqallid ho kar hanafi mazhab ke hi khilaf ray qayim kare, zarur be-deen hai, SAIL e mohtaram ko chahiye ki iski mohabbat apne dil se nikal de, dosti aur dushmani allah wa rasool ke liye honi chahiye, jab tak haq byan karta tha hamare sar ka taj tha, magar jab yahoodio ke doller le kar, **maslak e raza** ke khilaf bat karne laga to ab, jooto me hona chahiye, warna har sunni musalman ko tahir ul qadri ki mohabbat mehngi padh sakti hai hadis me hai الرجل علی دین خلیلہ فلینظر احدکم من یخالل
"admi apne dost ke deen par hota hai, to gaur kar le, ki kisse dosti karta hai"

Waqarul Fatawa Jild:1 Safah:328 par hai

“tahir ul qadri ne jab ye kehna shuru kar diya ki, barelvi, deobandi, gair mukallid aur shia ikhtilafat furui hain, aur sab ko musalman shumar kiya, to isse zahir ho gaya ki weh, pakistan me naya najd qayam kar raha hai,
(Age farmate hain, mufti e azam pak, mufti waqaruddin sahib)
Lihaza aisa shakhs sunni kaise ho sakta hai, ye shakhs sunniat ko tabah karne wala hai, AHLE SUNNAT SE ISKA KOI TALLUQ NAHI, AHLE SUNNAT ISSE APNA TALLUQ TOR LE,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 889
Hazrat kya god bharai ki rasm kar sakte hai,

Jawab: 889 بسم اللہ الرحمن الرحیم
Maine is rasm ka naam to suna hai, kabhi is rasm se wasta nahi padha, is rasm me hota kya hai iski mujhe tafseel chahiye tab kuchh arz karun, aur rasm ke naam se aisa maloom hota hai, kisi bachche ki wiladat ke bad ye rasm hoti hogi, aur ummid hai ki aurato ke zariye hi hoti hogi, kyunki **inka rasmo se purana talluq raha hai**, namaz chhute to chhute **rasam koi naa chhute**, khair, agar is rasm me koi kam shariat ke khilaf nahi hota, maslan aurato ka gana bajana, gair mehram se mel jol wagaira to koi harz nahi, koi rasm karo, ek dawat karo, khana khilana musalmano ko achcha kam hai, magar rasm me koi baat man’e naa ho,
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 890
السلام علیکم Hazrat, kiya balo me color lagane se namaz ho jaye

Jawab: 890 بسم اللہ الرحمن الرحیم
Hadis e pak me farmaya: -الصفرة خضاب المؤمن والحمرة خضاب المسلم والسواد خضاب الکافر
(zard khizab iman walo ka hai, surkh islam walo ka sia khizab kafiro ka hai”

Hadis Sunan Abu Dawood Me hai:- یکون قوم فی أخر الزمان یخضبون بهذا السواد کحواصل الحمام لایجدون رائحةالجنة
(akhri zamane me kuchh log honge ki sia khizab karenge. Jaise jangli kabootar ke pude, weh log jannat ki khushbu na sungenge”
Aur hadis me hai :- من اختضب بالسواد سود اللہ وجهہ یوم القیامۃ
(jo sia khizab kare allah qiyamat me uska munh sia (kala) karega

اول من اختضب بالسواد فرعون
(sabse pehle sia khizab karne wala firon hai)

Fatawa Razawyia Jild: 23 Safah:99 par hai
Sia khizab (black dye) haram hai

Ash’a tul lam’at Sharah Mishkat Jild:3 Safah:569 par he
خضاب بسواد حرام ست وصحابہ وغیرہم خضاب سرخ می کردند گاہے زردنیز اھ ملخصا
Sia khizab lagana haram hai, sahaba aur buzurgo se surkh khizab ka istimal mankul hai, kabhi zard rang ka bhi”

Lihaza KALA rang lagana haram hai, (mehndi aur baaki color jaiz) aur kala lagane wala gunahgar hoga, aur tauba kanra us par lazim hai, aur uski khud ki namaz ho jayegi, (yani qabil e imamat nahi)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 891
Janaze ko qabaristan ki taraf le jate samay kya padhna chahiye ? kya Salam padh sakte he ?

Jawab: 891 بسم الله الرحمن الرحيم
Kalima, durood sab kuchh padh sakte hai, aur salam aur naat us jagah padh sakte hai, jaha padhi jaati ho agar aise ilaqa he jaha janaze ke sath naat salam nahi padha jaata aur padhne par log bate banayenge or naya kaam samjhenge to esi jagah padhne se parhez chahiye, (har aise (jaiz, wa mustahab) kam se bachna chahiye jisse log ungali uthaye,) aur wese bhi dor jahalat ka hai, magar koi padhega to gunahgar naa hoga,
واللہ تعالٰی اعلم

Suwal no. 892
Eid Ki namaz ke baad qabristan me jakar apne bujurgo ko fatiha Dena kya durust hai.

Jawab: 892 بسم الله الرحمن الرحيم
Bilkul durust hai, swab ka kam hai, koi harz nahi,
واللہ تعالٰی اعلم

Suwal no. 893
AssalamuAlaikum, Hazrat e Ali RadiAllahu Taala Anhu kahan paidahuwe the is sawal ka jawab den dalil ke sath agar ho to

Jawab: 893 بسم الله الرحمن الرحيم
13 rajab, Jumua ke din, Kaabe sharif men Paida huye
واللہ تعالٰی اعلم

Suwal no. 894
Aap Hazrat se guzarish he ke Me jis company me kaam karta hu, (pehli baat ki mere chehre pe dadhi he) Aur me company me job jata hu to mere senior kahte he ki dadhi hata do aur me mana karta hu, aur mujhe bahut Dar lagta he ki me bina dadhi ke nahi rah sakta, aur yaha ki jitne bhi company he sab me begair dadhi ke joining he, jiske paas dadhi he, usko mana kar dete he kahi kahi bhaga dete he, Aur main ye puchhna chahta hu ki kya main apne dadhi me jel ye aur koi chiz jisase dadhi chhipak jaye, laga sakta hu, Aur ek baat, jaise sardar log apne dadhi ko chhipkate he kya me unse puchh kar jo wo lagate he me bhi laga kar dadhi chhipka sakta hun, Kya main aisa kar sakta hu. Aur jaha tak ummid he meri dadhi bach jayegi, Plz jawab jaldi dena.جزاک اللہ

Jawab: 894 بسم الله الرحمن الرحيم
Kisi bhi company me job karne ke liye daari ka katwana shart nahi, aur jis kam me ye shart ho to us kam ko karna muslamna ko **najaiz o gunah hai**, jahan kisi farz ya wajib wagera se roka jaye, apke senior apko keh kar try karte honge ki shayad aap kartwa do, magar apko unhe khabar kar dena chahiye ki sir, iska katwana haram hai, me ye kam nahi kar sakta, chaho to kal hi resine de dun? aur aisa bhi nahi ki apko kahi or naukri nahi milegi,? Rizq ka zimma allah ne liye hai, **himmat haar jana mard e momin ka kaam nahi hota**, jis company me daari ko katwana shart hai, aap khud unhe mana kar do ki aap cror Rs. Salery bhi do to bhi me apke sath kam nahi kar sakta, isse kafir ke dil me khud hebat aa jayegi ki musalman ye nahi karega, aur pvt. Office me agar ye shart hai ya koi apse is bat par zor de raha ho to aap uske khilaf legal action bhi le sakte hai, **F.I.R** wagaira, aur hindustan me apne mazhab ke follow karne ki har shakhs ko azadi hai, aur raha, jel lagane wali baat, to **ISKI IJAZAT NAHI**, ki daari ko bandhna najaiz aur isi tarah chhipkana, ki kafir (sardar) ki misl ho jaye ye **kuffar ki mushabihat ki bina par najaiz hai**, aur ye apka wehem hai ki, agar jel laga loge to naukri bach jayegi, zarurat he musalman ko apne zameer ko zinda karne ki, apko interviwe me ye baat tey karni chahiye thi ki, aap namaz padhenge or apki daari par kisi tarah ki koi dikkat naa ho, aur jin senior ki baat apne kari, mumkin he wo company ke malik naa ho. Apko

malik se direct bat karni chahiye aur ek baat, jab koi kahe ki daari rakh kar kam nahi kar sakte to kehna kya IS COMPANY ME SARDAR KAM NAHI KAR SAKTA,? Jab sardar apni dari ke sath naukri kar sakta hai to musalman kyun nahi,
Aap befiqr rahe allah or rasool apke sath hai, dil ko kamzor na kre, shetan apki himmat ko kam kar raha hoga, magar aap allah par poora yaqeen rakhe, agar kam chhoot bhi jaye to kahi or try karenge to aisa nahi ki apko zindagi bhar nokri nahi milegi, aap (yaa, muha'iminu, bad zohar 29 bar, aur har waqt la-tadad) iska wird karte rahe, kuchh waqt bad apse koi kuchh nahi kahega, aur apne imam ka ye sher yad rakho,

Ek taraf ada(n) e dee(n) ek taraf hai hasidee(n)
Banda hai tanha shaha tum pe croro durood,
Kyun kahu bekas hu me kyu kahu bebas hu me
Tum ho me tum pe fida tum pe croro. Durood
واللہ تعالٰی اعلم

Suwal no. 895
Momin ko apni dari Ke bal badhna kaisa he ?

Jawab: 895 بسم اللہ الرحمن الرحیم
Dadhi ke balo ko baandhna jaiz nahi,
واللہ تعالٰی اعلم

Suwal no. 896
کیا فرماتے ہیں علماے دین و مفتیان شرع متین کہ زید کی شادی ہوئ ہندہ سے اور جب ہندہ زید کے گھر میں آئ لیکن زید کا باپ خالد جو کہ ہندہ کا سسور لگے گا اور اس نے ایک مرتبہ یعنی خالد نے ہندہ کو سواے چہرہ کے جسم کا بوسہ لے لیا تو کیا آیا ہندہ زید کے نکاہ میں رھی یا زید کے نکاہ سے نکل گئ جبکہ کسی کا باپ اپنی بہو کو چھولے تو وہ اپنے شوہر پے حرام ہو جاتی ہے قرآن و حدیث کی روشنی میں جواب عنایت فرمایں دعاؤں کا طالب محمد شان رضا
(kya farmate hain ulama e deen muftiyan e shara mateen ki zaid ki shadi hui hinda se, aur jab hinda zaid ke ghar me aai, to zaid ke bap khalid jo ki hinda ka sasur lage, aur usne yani khalid ne ek martaba hinda ko siwaye chehre ke jism ka bosa le liya, to kya hinda zaid ke nikah me rahi, ya zaid ke nikah se nikal gai, jabki kisi ka bap apni bahu ko chhu le to wo apne shohar pe haram ho jaati hai, quran o hadis ki roshni men jawab inayat farmayen duao ka talib mohammad shan raza.)

Jawab: 896 بسم اللہ الرحمن الرحیم
Note: Agar ye masala sahi me darpesh aya hai to darulifta me dono ko pesh kiya jaye, (aur ye jawab jo diya jaa raha hai, mehez ilm me izafe ke liye diya jaa raha hai, mera ye jawab kisi zaat par hukm e shara nahi hoga,

Al-Jawab
Agar kisi sasur ne apni bahu ka shehwat ke sath bosa liya, to wo uske bete par haram ho gai,

Fatawa Faizur Rasool Jild:1 Safah:588 par hai
"agar sasur ne bahu ke sath jima kiya ya shehwat ke sath uska hath pakda, har surat bahu bete ke liye haram ho gai"
واللہ تعالٰی اعلم

Suwal no. 897
Seene par hath rakh ke sona Kaisa he, Mard or Aurat ko Kis karwat se sona chahiy?

Jawab: 897 بسم اللہ الرحمن الرحیم

Seene par hath rakh kar sona gunah nahi, magar sunnat ye hai ki seedhi(right) karwat se soye, aurat ko chahiye ki apne shohar ki janib munh karke soye, gair shadi-shuda bhi seedhi karwat se soye,
واللہ تعالٰی اعلم

Suwal no. 898
AssalamuAlaikum, Kya Ilyas Attari Sahib Mufti, Alim, Hafiz hein.? Unke baare me Details me batayen ya TV Islam me Jaiz he.? JazakALLAH

Jawab: 898 بسم اللہ الرحمن الرحیم
Shaikh e tariqat,
hami e sunnat,
peshwa e nojawan e millat,
musafir e raah e jannat,
muqtada e kom e millat,
wali e ahle sunnat,
peer e tariqat,
rehbar e shariat,
yani **AMEER E AHLE SUNNAT, HAZRAT E ALLAMA, MAULANA, AL-HAJ, ABU BILAL, MUHAMMAD ILYAS ATTAR MUHAMMADI SUNNI HANAFI QADRI RAZAVI ZIAEE**
Wali e kamil hain, aur ALIM e deen hai, aapko charo silsile ki khilafat hasil hai, aur aap **qadri silsile** me mureed karte hai,
Ankh wala tere jalwo ka tamasha dekhe
Dida e kor ko kya aye nazar kya dekhe

FATAWA SHAREH BUKHARI JILD: 3 SAFAH: 477 par hai,
DAWATEISLAMI ke bani aur AMEER, janab **MAULANA MUHAMMAD ILYAS SAHIB QADRI** sahiul aqeedah sunni musalman hain, aur MASLAK e ALAHAZRAT ke paband balki isi silsile me mureed aur isi silsile ke khaleefa hai,

FATAWA SHAREH BUKHARI Jild:3 Safah: 485 par hai,
DAWATEISLAMI sirf sunni sahiul aqeedah logo ki jamat hai, .. Wo intihai khush aqeeda sunni aur MASLAK E ALAHAZRAT ke sakhti se paband insan hain, isilye TAMAM SUNNI MUSALMANO KO CHAHIYE KI IS JAMAT ME SHAREEK HON,

WAQARUL FATAWA Jild: 2 Safah: 202 par hai
DAWATESLAMI ke bani **Maulana Ilyas Qadri** ko main 22 sal se janta hu, weh barabar mere pas aate jaate rehte hai…(age farmate hai) ye jamat (DAWATEISLAMI) tayyar karne ke liye bhi ham logo ne hi tayyar kiya tha. Aur mene unko khilafat bhi di wo mere khalifa bhi hain, unke SUNNI HONE ME KOI SHAK NAHI, ALAHAZRAT ke shaidai hain, unke liye DEOBANDIYAT KA shak karna NAJAIZ ..(age farmate hain)
jo log is tarah ke shak shubha qayam karke DAWATEISLAMI ko badnam karte hai unhe KHUDA SE DARNA CHAHIYE.
Ek men kya mere ishan ki haqiqat kitni
Mujhese 100 lakh ko kafi hai ishara tera

Jaiz videos. Jaiz aur najaiz videos .dekhna najaiz he,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 899
Kya multimedia mobile or tv ya or jisme screen ya video chalti hain islam me jaiz hai ?

Jawab: 899 بسم الله الرحمن الرحيم
Mobile ya koi bhi screen wali chiz khareedna gunah nahi, gunah hona ya na hona iske istimal par muqoof hai ki kis liye khareedi jaa rahi hai, agar mobile (multimedia) islye khareede ki film dekhega to gunah, agar islye ki naat, byan taqarir sunega to sawab, hadis e pak me hai,
نية المومن خير من عمله (Musalman ki niyat uske amal se behtar hai)
انما الاعمال بالنيات(aamal ka daro-madar niyato par hai),
in do hadiso ko ache se yaad kar lena chahiye zindagi me aksar isse wasta padhta rehta hai, aur apne bachcho ko bhi yaad karwa deni chahiye, warna shaitan dilo me waswase dalega
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 900
AssalamuAlaikum, ek adami ne Apni 2 Biwiyon ko Panch Talaak di to kis ko poori Talaak Padi Aur kisko Aadhi ?

Jawab: 900 بسم الله الرحمن الرحيم
Group me is tarah adhi jankari ke sath talaq ke masail nahi bataye jaate, is tarah ke masail me face to face gawahi ki zarurat hoti hai, sail ko chahiye ki agar ye mamla sach me pesh aya hai to teeno logo ko (shohar dono biwi) ko lekar darulifta me pesh ho, fir koi fesla tehrir kiya jayega, aur suwal me gawah ka koi zikr bhi sail ne nahi kiya,
واللہ تعالٰی اعلم

Suwal no. 901
Bank ka interest jaiz kaise hai?

Jawab: 901 بسم الله الرحمن الرحيم
Paise de kar zyada pese lena **do musalman ke darmiyan sood qarar pata hai** jo ki haram hai, aur agar ye sauda musalman aur kafir ke bich ho to ye jaiz hota hai, hind ke jo bank kafiro ke hai, unse zyada raqm lena jaiz hai sood nahi, hadis me farmaya: : لا ربا بين المسلم والحربي في دار الحرب
(Kafir harbi aur musalman ke darmiyan sood nahi)

Jab khud nabi ka farman keh raha hai ki ye sood nahi hota to ab kiski kia majal jo ise sood qarar de, isi tarah agar aap kisi kafir ko qarza de kar, zyada pese lo to ye bhi jaiz hai, sood nahi, sood jab hoga jab musalman se zyada liya jaye, **AlaHazrat Imam Ahle Sunnat Imam Ahmad Raza Fazil e Bareilvi**.
Fatawa Razawiya Jild:17 Safah:327 par farmate hain,
“agar qarz diya aur zyada lena qarar paya, to musalman se haram e qatai aur hindu se jaiz, jabki use sood samajh kar naa le,”

Hazrat Faqih e Millat Mufti Muhammad Jalaluddin Amjadi (alaihirrehma)
Fatawa Faizur Rasool Jild:2 Safah:391 par farmate hain,
“yahan (india) ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Aur Tafseer e Ahmadiya Safah: 300 par hai ki
“za’id raqm sood ki niyat se naa le”

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 902
Balo me color lagane se namaz ho jayegi aur kala kalar to haram he magar kiya rangin kalar laga sakte he Jese ki peela laal nila hara safed

Jawab: 902 بسم اللہ الرحمن الرحیم
Kaale ke siwa doosre color laga sakte hai, magar sail ne jin colors ka zikr suwal me kiya kabhi insan ke bachcho ko aisa jocker wale color lagate nahi dekha, lihaza ye ajeeb hare peele color bhi lagane ki ijazat nahi hogi ki ye fasiq o fajir ladko ka kaam hai, aur mehndi lagana sunnat (sunnat e mustahabba) hai, hadis se sabit hai, iska istimal karna behtar hai, color se balo ko nuqsan ka andesha hai, jabki mehndi lagana nafe ka soda hai,
واللہ تعالٰی اعلم

Suwal no. 903
Assalamualaikum Hazrat, aurat khadi ho kar namaz padh sakti hai, Ya fir baith kar hi Jawab ka talib ?

Jawab: 903 بسم اللہ الرحمن الرحیم
Nafil beth kar padh sakti hai, baki farz sunnat aur witr khade ho kar hi padhegi, agar bila majboori beth kar padhi to namaz naa hogi, qiyam farz hai, aur ye mard aurat dono ke liye farz hai.
واللہ تعالٰی اعلم

Suwal no. 904
Hazrat namaz me ungali chatkhane ka kya hukm hai

Jawab: 904 بسم اللہ الرحمن الرحیم
Halat e namaz me ungalio ko chatkana **MAKRUH TEHRIMI** hai, wo namaz fir se dohrani hogi,

Durr e Mukhtar me farmaya ki Al-meraj me ye masala naql kiya hai ki namaz me ungalia chatkane ki karahat par ijma hai, aur munasib ye hai ki makruh tehrimi ho,

Bahar e Shariat Jild :1 Safah: 625 par hai,
(namaz me) Ungalian chatkana ...makruh tehrimi hai

Durr e Mukhtar me hai كل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e TEHRIMI ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 905
Assalamu Alaikum, Hazrat Meri Dost ki sas he jo Meri dost se baat baat me Ladti Jhagdti rehti hein. Koi Aisa wazeefa batao jisse unka Dil Naram ho Jaye Aur wo Meri Dost se Lade Nahi Aur Payaar Muhabat se Apas me Rehne Lage. Badi Mehrbani hogi

Jawab: 905 بسم اللہ الرحمن الرحیم
Jab koi allah wa rasool ki shariat ka mazak banaye, aur allah wa rasool ke khilaf kaam kare to ALLAH USE RUSWA HI KARTA HAI, gair mard aur gair aurat ki dosti haram hoti hai, apko chahiye ki aap usse parhez karen, aur apki dost ko chahiye ki roza namaz parda aur shariat ki paband ho jaye, khuda apne deen par chalne walo ko ruswa nahi karta, fir jab wo allah rasool ki pyari ho jayegi to ghar walo ki bhi pyari ho jyaegi, fir shayad hi koi pagal sas ho jo nek bahu se lade, (**aye iman walo deen me pure pure dakhil ho jao**)
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 906
السلام علیکم koi kafir iman le aaya uski umar kam se kam 35 sal ki he to kya ab uska khatna karna padega ya nahi Agar khatna karte he to theek hona mushkil he to is surat me kya kiya jaaye

Jawab:906 بسم اللہ الرحمن الرحیم
Baligh shakhs ko kisi ke samne sitr kholna haram hai, aur fir isme kai haram shamil honge ki ek naai ka sitr dekhna fir kuchh log sath honge unka sitr denkhna wagera wagera, aur khatna islam me sunnat hai, sunnat ko ada karne ke liye haram kam karne ki ijazat nahi hoti, lihaza aise shakhs ki khatna karwane ka mashwara dene wala bhi gunahgar hoga aur karwane wala bhi, chahe jaldi thik ho ya der se, **ab khatna nahi karwai jaye**, (ha, agar ye khud apne hath se kar sakta ho to kar le warna biwi (jabki musalman ho) to usse karwa sakta hai, iske siwa kisi se nahi, aur bahut log is masale me ghafil hote hai, aur jabran naye musalman ko is kam par majbur karte hai,
واللہ تعالٰی اعلم

Suwal no. 907
السلام علیکم agar kisi ladki ki lash jangal me padi mili ab pata nahi chal pa raha ke bo musalman he ya hindu to kya kiya jaye dafan kiya jaye ya jaladiya jaaye

Jawab: 907 بسم اللہ الرحمن الرحیم
Agar musalmano ki basti me mile aur koi alamat e kuffar ki naa paai jati ho to dafan kiya jayega,
واللہ تعالٰی اعلم

Suwal no. 908
السلام علیکم Hazrat kya phone pe fateha padh sakte he jaisa ke manlijiye ham bareilly shareef rehte he aor hamare pas koi phone kare wo bhi delhi se is niyat se ke agar ham kisi ko fatha padbane bulaye to wo gair mehram he to kya is halat me ham phone se fatha pad sakte he ya nahi hawale ke sat jawab inayat krna

Jawab: 908 بسم اللہ الرحمن الرحیم
Fatiha phone par dene se bhi ho sakti hai, yani koi door wala shakhs apko phone par kahe ki aap fula ke naam ki fatiha kar dijiye aur aap koi bhi nek amal karke ya kuchh qurani surate padh kar us shakhs ke naam bakhsh do ye fatiha hai jaiz hai, fatiha ke liye samne khana hona ya jiski fatiha hai uske ghar hona zaruri nahi, warna musalman har mah 11vi ki niyaz karwata hai, to kya ye niyaz baghdad me gaus e azam ke mazar ke samne hi hoti hai ? ya apne apne gharo me bhi ho jati hai, agar ghar me hoti hai, swab chala jata hai, phone par keh dene se bhi ye kam ho sakta hai, asl apne nek amal ka swab bhejna hai, wo kahi se bhi jaiz hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 909
KFC aur m'cdonald jaise restaurant me nonveg khana kaisa?

Jawab: 909 بسم اللہ الرحمن الرحیم
KFC ya MC Donald ya is jaise kisi bhi gair muslim restaurant ka gosht khana yani gosht ka bana samaan khana haram hai, jaisa ki AlaHazrat Imam e Ahle Sunnat
Fatawa Razawiyya Jild:21 Safah:637 par hai,
"Hinduo ke yaha khana peena SIWAYE GOSHT ke, jaiz rakha gaya hai magar behtar bachna hai"

Aur aage **AlaHazrat Imam e Ahle Sunnat** is kitab yani
Fatawa Razawiyya Jild:21 Safah:659 par likhte hai
"hinduo ke yaha gosht khana haram hai, aur baki cheezo me fatwa jawaz aur taqwa ehtraz"

(yani gosht khana haram, baki chize halal, fatwa yahi hai aur taqwa ye ke kuchh bhi naa khaye)

Age Fatawa Razawiyya Jild:21 Safah:664 par likhte hai, (khulasa)
“hinduo ke yaha ka gosht haram aur har wo chiz bhi haram jiski nisbat ye yaqin ho ke isme koi napak chiz mili hai, aur yaqeen nahi to (gosht ke siwa) sab jaiz)

(hindu se murad har gair muslim hai, jo kafir ya mushrik ho)
Magar aaj kuchh nojawan in restaurant me khana(gosht) apni shan samajhte hai, fir chahe wo mara hua janwar bhi pakate ho,
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 910
Zaid ko kuchh mahino se Skin pe (Itch) khujli ho rahi he or body ke kafi jagah par phel chuki he Dr. ko dikhaya lekin kuchh farq nahi pad raha koi Wazeefa ho to Quraan sharif ke Hawale se batayen

Jawab: 910 بسم اللہ الرحمن الرحیم
Koi shakhs ya mariz khud is ayat ko padh kar apne upar dam karta rahe,
بسم اللہ الرحمن الرحیم فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ
*Aur roz naharmunh saade paani me 25 gram. Shehed mila kar (bismillah padh kar) piye, aur allah ne chaha to jald fayeda nazr ayega, (shehed medical store par ba-asani hadiyatan liya jaa sakta hai)
واللہ تعالٰی اعلم

Suwal no. 911
السلام علیکم
Jaisa ke aap ne bataya sawal no 901 me ke kafir ki bank me paisa lena jaiz he ye to sahi he lekin kuchh musalman kafir se sood par paisa lete he to ye kya he jaiz he ya nahi.

Jawab: 911 بسم اللہ الرحمن الرحیم
hadis - لا ربا بين المسلم والحربي في دار الحرب
(Kafir harbi aur musalman ke darmiyan sood nahi)
Is bat par dalalat karti hai ki **sood kafir aur musalman ke bich nahi hota**, aur jo suwal me kaha gaya ki sood par paisa lete hai, hadis ke mutabiq wo sood nahi hai, ha bila wajah, kafir ko nafa pahuchana hai, aur iske jawaz aur adm e jawaz ki mukhtalif surate ho sakti hai, yani agar musalman ko koi karz deta hi nahi aur zarurat sharai hai aur iske siwa koi chara nahi, aur ye za’id raqam itni zyada nahi ki dene me mashakkat ho to lene me harj nahi, jaise ki log three-wheeler(auto) bhi finace par lete hai, ye bhi kafir ko nafa dena hai, magar iski ijazat ulama ne di hai ki wo shakhs ba-asani kama kar iski qishte ada kar sakta hai aur kuchh zyada raqm dene me koi mashakkat pesh nahi aiegi,
وھو تعالیٰ أعلمُ بالصـواب

Suwal no. 912
Kya nayi ki kamayi haram hai. ? Kya kisi nayi ke ghar ka khana peena jaiz nahi ?

Jawab: 912 بسم اللہ الرحمن الرحیم
Daari ka kaatna aur katwana ya **hadd e shara se kam karna ya karwana haram hai**, iske siway kaam naai ka mutlaqan jaiz hai, aur khana naai ke ghar khane ke baare me fatwa jawaaz ka hai, jab tak ye (yaqeeni) maloom naa ho ki jo khana hamare samne rakha gaya haram kamai ka hai,
وھو تعالیٰ أعلمُ بالصـواب

Suwal no. 913
AssalamuAlaikum, Hazrat Bahen ke neik Rishte ke liye koi Amal ya wazeefa ho to btayen. JazakALLAH

Jawab: 913 بسم الله الرحمن الرحيم
Shadi ke liye wazifa pesh e khidmat hai, rab ke fazal se aisa zor-dar aur teer e ba-hadaf ki khuda ne ab tak kabhi naa-umid nahi kiya, jisko ye amal bataya aaj wo shadi shuda hain, aur allah ke quran me wo taqat hai magar **fark zuban ka hai ki kalam padh kon raha hai**, uska taqwa kiya hai,
Lihaza me wazife se pehle kuchh sharait arz kar deta hu, jis par amal karne se padhne wali ki rohaniat me aala darje ka izafa hoga, (magar shart hai ki apne khwab kisi ko naa bataye, ki padhne wale ne kiya dekha, agar apne rab ko bhi khwab me dekh le to bhi dil me khush ho shukr kare, magar kisi se naa kahe, <allah ke razo ko wahi kholta hai, jo nemat lena nahi chahta)

*ye wazifa roohani hai, isme koi nuksan nahi, ye amal wahi kare jiski shadi me rukawat hai iske siwa koi aur naa kare, roz amal poora karne ke bad, sirf aur sirf apni shadi ke liye dua kare, (pasand ki shadi ki dua naa kare)
*sabse pehle apni ek jaynamaz muqarrar kare jis par beth kar amal karna hai, aur ek badi chadar jisse chehre par hijab(gunghat) kar sake aur ek nai(new) itr khareed le,
*amal rat ko sone se pehle karna hai, roz, 90 din tak, usi jaynamaz par, aur wahi chadar odh kar, aur ek jagah bhi fix kar le aur behtar hai, ki tanhai me ho or roshni band ho, agar room nahi to jaise chahe kare, magar tanhai behtar hai, wazife ke dauran bahut zyada khwab ayenge magar hargiz hargiz hargiz kisi se zikr naa kare, chahe koi khwab me wazifa band karne ko bhi kahe to band naa kare, (aur agar kisi khas khwab se becheni e qalb ho ya koi nai baat dekhe to mujhe personal par ittilah de, agar mumkin ho to)
*wazife ke dauran haram kam se bache, (chugli, gheebat, film song) wagera wagera, aur amal par dil se yaqeen rakhe naummidi ki surat me fayeda naa hoga, agar wazife ke duran rishta tey ho jaye, to bhi 90 din se pehle amal band na kare, wazife se pehle niyaz Rs.11 gaus e azam ki aur 90 din poora hone par niyaz Rs.25 ki AlaHazrat ki karaye,
Wazifa ye hai
-jis din amal shuru karna hai, usse pehle 3 roze lagatar rakhe aur lagatar astaghfar karti rahe, aur bad namaz e isha, jab sone chale to wuzu kare apni wahi jayenamaz bichhaye aur wahi chadar le aur us chadar par kuchh itr lagaye, musalla bichha kar bethe aur chadar se hijab kar le, fir
11 bar durood e pak padhe,
41 bar surah ikhlas padhe,
11 bar durood e pak padh kar, shadi ke liye dua kare or bina kalam kiye so jaye
Yahi amal roz kare, musalla aur chadar ko hifazat se rakhe naa din me khud istimal kare naa kisi ko karne de,
Aur din bhar me astaghfar ki kasrat karti rahe, aur kuchh nahi, fir har rat yahi amal kare, roti kam khaye, agar mumkin ho to pure din me 1 hi khaye, isse zyada nahi, to amal ka asr tez ho jayega, agar allah ka karam shamil e hal raha to isi doran rishta aa jayega, magar amal band na kare,
(napaki ke dino me bhi amal kare, sureh ikhlas me “**qul**” naa padhe surat age se padhe) wuzu karna aur hijab karna behtar hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 914
ASSLAMU ALEYKUM, Hazrat kya sheesha(mirror) Ke samne namaaz padhenge to namaaz ho jayegi.

Jawab: 914 بسم الله الرحمن الرحيم
Aeene ke samne namaz padhne se har surat namaz ho jayegi, magar behtar he ke parda daal de, ya samne naa padhe aur iski wajah ye hai ki namaz me khalal aata hai aur har us jagah par namaz padhne se bachna chahiye jaha namaz me dhyan hate ya khalal paida ho, aur ye mumkin nahi (naa sheeshe par parda dalna, na kahi or padhne) to ankhe band karke padhle, taaki aine me apni surat naa dikhe naa dhyan hate, aur aaeena tasvir ke hukm me nahi hota,
AlaHazrat farmaate hain: "Mujhse aise shakhs ke baare me poochha gaya jisne aayine ke saamne Namaaz parhi, to maine jaayez hone ka fatwa diya” (Jaddul Mumtar 1/311)

Fataawa Amjadiya: Jild: 1 Safah: 184 par hai
Aayina saamne ho to Namaaz me karaahat nahi, ke karaahat ki wajah taswir hai, aur taswir yahaan maujood nahi,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 915
Huzur alahissalam ki daadi ka kya name tha ?

Jawab: 915 بسم الله الرحمن الرحيم
Fatima bine amr
واللہ تعالٰی اعلم

Suwal no. 916
Huzoor (alaihissalam) ki namaz e janaza kisne padhai ? Hawale ke sath bataye to badi meharbani hogi

Jawab:916 بسم الله الرحمن الرحيم
Huzroo ki namaz janaza kisi imam ne nahi padhai balki log giroh dar giroh, Aate or namaz ada karte magar koi imam naa tha. Jaise ki **Shaikh Abdul Haq Muhaddis e Dehelvi** (Madarijun-Nabuwat) me tehreer farmate hai.
"Janaza tayyiar hua to log namaz e janaza ke liye tut padhe, Pehle mardo ne fir aurton ne fir bachcho ne namaz e janaza padhi, Janaza e mubarka hujra e aqdas ke andar hi tha, Bari bari se thode thode log andar jaate the aur namaz padh Kar chale aate the, lekin koi imam naa tha"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 917
Hazrat rozi ke liye wazifa kiya hai

Jawab: 917 بسم الله الرحمن الرحيم
Faraiz aur wajibat ki adaigi ke bad in bato ka khyal rakhe rozi me barkat ke liye kafi hai,
-ghar me jab dakhil ho ghar walo ko salam kare, bismillah padh kar dakhil ho, aur ek bar surah ikhlas bhi
-khane se pehle aur bad 3-3 bar ghatto tak hath dhoye aur ghar walo ko bhi taqeed kare,
-kisi ek namaz ke bad surah falak 30 bar padhne ki adat bana len,
Aur agar isse zyada chahta hai to, roz fajr ki sunnat aur farz ke darmiyan 100 bar
Ye tasbih padh liya kare, سبحان الله وبحمده سبحان الله العظیم استغفر الله magar jamat se namaz ka khyal rakhe,
واللہ تعالٰی اعلم

Suwal no. 918
Main namaz pad raha hun aur, dosri rakat me, jalsa me bathne ke bajaye khada ho gaya aur turant baith gaya. Iska kya masla he sajda-e-sahv karna zarurat he ki nahi Jawab jaldi dena ?

Jawab 918 بسم الله الرحمن الرحيم
Qada ula chhor kar agar teesri rakat ke liye seedha khada ho gaya ho to bethna nahi chahiye tha, ye gunah hai, aur ab sajda sehev karega, aur toba bhi yahi Bahar e Shariat me hai
واللہ تعالٰی اعلم

Suwal no. 919
Hazrat shaitaan ka waswasa kam Ae (shewat na aye) zehan saaf rahe, Koi wazifa bataye ?

Jawab: 919 بسم الله الرحمن الرحيم
Radd, ba-asani, yani,

Waswsa e shaitani fi shehwati nafsani,

Ye adat e khabees, mardood iblees ka aisa hathiyar hai ki har naujawan shakhs iska shikar hai, isse bachne wale do char hai, hazaro iske shikar hain, aur baz is wajah se mushtzani ka bhi shikar ho jate hai, aur ye adat aisi hai ki, salo sal jaati nahi, **fazl e khuda se**, aisa zabardst tariqa sail e mohtarm ki bargar e aalishan me pesh karta hu, jiska majmua kisi kitab me nazar naa ayega, aur agar allah ki madad shamil rahi, aur mareez ne is par amal kar liya, to apne aur shaitan ke bich aisi deewar payega ki iblees use tor naa paye, magar amal zara sakht hai, karna dushwar hoga, magar, **aag me tapne ke bad hi sona nikhar pata hai**, ho sakta hai meri baat kuchh logo ke gale se naa utre, (iska munkir na hoga magar abu jahal ka muqallid),
Jo shakhs shetan ke waswase me aa kar shehwat ka shikar ho jata hai, uske liye ye kalaam **misl e aab e hayat** hai
Aazmane wala aazma kar dekh le 17 din is par amal kare, allah ne chah agar kisi ka shehwat-parasti ya mushtzani se Ehtlam band ho gaya ho to in 17 din me jismani mijaz qudrat ke mutabik ho jayega,
Amal:-
-**panjwaqta namaz** ki pabandi kare aur bad fajr 11 bar surah ikhlas aur 11 bar, bismillah aur lahol ko mila kar is tarah padhe yani (بسم الله الرحمن الرحيم ولاحول ولاقوة الا بالله العلي العظيم)
-**murga** ya isse bani koi cheez amal ke doran naa khaye, murge ka gosht apne liye zeher jaane,
-**mulaithi**, aur **sookha dhaniya** pees kar alag alag rakh le, roz din me 3-3 masha dono me se pani se khaye,
-har namaz me wuzu lote se kare aur **wuzu ka pani 3 goonth** khade ho kar zarur piye,
-dophar aur sham ke khane me sirf sirf sirf aur sirf **aadhi roti** hi khaye, isse zyda hargiz nahi
-aur askar **waqt** لاحول ولاقوة الا بالله padhta rahe,

Bas bataye huye amal par 17 din sabit qadm reh kar dekhe, magar isme kami beshi naa ho, laakh shetan kahe ke adhi roti se mar jayega aur kha le, to marna manzoor kar lena magar amal me kotahi naa karna, fir apni khuli nazar se dekhoge ki apke aage suqoon ki aisi diwar hogi ki shetan sar maar kar mar jayega magar ye diwar tor kar nahi aa sakta, **(aur allah chahta hai, jise amal kar jazba dena to wo sabit qadm rehta hai),** allah karam wala hai, agar tu jane.
Agar muqammal hone par qamyabi naa mile to qiyamat me tumhara hath aur mera daman.
(aur kal qiyamat me apke zariye agar log bakhshwaye jaa rahe ho to, mujh mujrim ko bhi bhool naa jana)
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 920
Kya aurat iddat me apne balo me kangha kar sakti hai, or balo me tel laga sakti hai ?

Jawab: 920 بسم الله الرحمن الرحيم
Dono kamo me fatwa jawaaz ka hota hai, balki har safai ke kam me, chahe roz nahaye, pak saf rahe, ye achhi bat hai, kyunki iddat wali aurat ibadat me hi mashgool rehti hai, to kya hi achha ho ki apne rab ki bargah me safai ka khyal zyada rakha jaye,
واللہ تعالٰی اعلم

Suwal no. 921
Meri bhabhi ko aulaad nahi ho rahi hai Koi wazifa ya amal btae.

Jawab: 921 بسم الله الرحمن الرحيم
Surah kausar 500 martaba 3 maah tak padhen, (halat e haiz me dua ki niyat se padhe) ye surah 30ve paare me hai aur bahut chhoti hai),
kyunki suwal dewar ki taraf se aya hai, agar shohar ki janib se hota to me aur ek amal aur uska tariqa-kar arz kar deta, magar wo tariqa shohar ko hi bataya jayega , agar mumkin ho to aurat ke shohar apne ilaqe ke dawateislami ke tawizat e attariya par rabita kare,
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 922
Kisi namaz ke baad Quran ki kaun si surat ki tilawat karna chahiye ?

Jawab: 922 بسم الله الرحمن الرحيم
Har namaz ke bad koi surat to makhsus nahi albatta, aap har farz namaz ke bad, ayat al kursi aur surah bakra ki akhri ayat padh liya karo, agar waqt ho aur ap or padhna chahte ho to har namaz ke bad **100 bar tasmiha padh liya karo**,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 923
Jannat me jake kya waldain yaad rahenge unke chehre yad rahenge ya nahi

Jawab: 923 بسم الله الرحمن الرحيم
G, sab yaad rahega, agar wo jannat me gaye to mulaqat bhi hogi, aur yahi nahi, walio se nabio se bhi mulaqat hogi, jinhe aapne dekha aaj tak nahi, aur allah ke karam se aap khud sab ko pehchan jaoge,
واللہ تعالٰی اعلم

Suwal no. 924
Dhobi ke ha kapde dhulne jaate hai, aur kabhi kabhi koi kapda badal kar bhi aa jata hai, to wo dhobi ko lotane padhte hain, to dhobi kehte hai, abhi pehen lo, bad me de dena aur me apko apka kapda de dunga, to kya us kapde ko do char din (jab tak hamara kapda nahi ata) pehn sakte hai, aur use pehn kar namaz pad sakte hain ?

Jawab:924 بسم الله الرحمن الرحيم
Puchhi gai surat me naa wo kapda istimal kar sakte hai, naa use pehn kar namaz padh sakte hai, agar padhi aur jitne namaz us kapde ko pehn kar padhi, un **namazo ko dohrana wajib hai**, jaisa ki Sarkar ALAHAZRAT, Imam e Ahle sunnat, Imam Ahmad Raza Muhaddis e Azam Farmate hain,
Fatawa Razawiya Jild:7 Safah:299 par
“badla huya kapda pehenna mard aurat dono ko HARAM hai, aur usse namaz makruh e Tehrimi”
Aur Durr e Mukhtar me hai
کل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 925
Chaar rakaat ki namaz me shuru ki do raka'ato me surah falaq aur surah naas pad li. Ab teesri aur chouthi rak'at me kon si surah pade aur kya sajda sahv bhi hoga ?

Jawab: 925 بسم الله الرحمن الرحيم
Sail ne apne suwal me ye zikr nahi kiya ki wo farz namaz ka hukm puchh raha hai ya sunnat ka **khair**, agar namaz farz hai aur shuru ki do me falaq aur naas padh li, aur bad me kuchh padhne ki zarurat nahi, sirf fatiha hi padh le ya ye bhi nahi, aur agar sunnat namaz padh raha hai to akhri do rakat me fatiha ke bad surah naas ko hi bar bar padhega, Fatawa Razawiyya Jild: 6 Safah: 266 par hai
پس نشاید دراولی قرأت ناس راتعمد کردن تاحاجت بتکرار نیفتند اما اگرخواند بسہو یا عمد ناچار درثانیہ تیرہموں باید خواند کہ قرأتِ معکوسہ سخت تراز تکرار است بخلاف ختم کنندہ قرآن عظیم کہ اورابایدد ر رکعت اولی تاناس خواندن و درثانیہ از الم تا مفلحون لحدیث الحال المرتحل ۱ ـہکذا فی النھر وردالمحتار اقول وانچہ مراد اینست کہ بحالت ختم قرآن مجید ایں خود نکس و عکس نیست بلکہ از سرگفتن باشد چنانکہ لفظ حال و مرتحل نیز برآں دلیل است فافھم

Yani:- bas pehli rakat me sureh naas nahi padhni chahiye, taki dohrane ki zarurat naa padhe, agar jaankar (ya bhool se) padh chuka to ab doosri rakat me bhi wahi surat yani sureh naas padhe, kyunki (quran ko ulta) tarteeb badal kar padhna, taqrar se bhi sakht hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 926
Assalamui alikum HAZRAT KIYA koi ladki APNE name ke akhir me Ahmed laga sakti hai ya nahi.Ya kis aurat ka ayesha naam HAI to ? bata dijiye

Jawab: 926 بسم الله الرحمن الرحيم
Koi gunah nahi laga sakti hai, aur apne shohar ke nam bhi kuchh aurate lagati hai, isme bhi harj nahi magar, zaat (cast) nahi badal sakti ye gunah hai, yani kisi aurat ka naam **ayesha** hai, shohar ka **ahmad khan**, to aurat **ayesha ahmad** bole harj nahi, par **ayesha khan** nahi, (jabki ye aurat khan naa ho, agar ye bhi khan hi hai to isme bhi harz nahi **ayesha ahmad khan** bhi ho sakta hai)
والله سبحانه وتعالى أعلمُ بالـصـواب

Suwal no. 927
Juma ke Din jab khutba hota he Imam saheb thoda khutba pad kar baith jate he, aur thodi der baad khade ho kar fir Padte he, to in dono khutba ke darmiyan kaun si dua Imam Padte he aur muktadi jo pahle khutba ke dauran hath bandhe ho he aur dusra khutba me khol dete he, to muktadi ko kaun si dua padna chahiye ya santi se baithna chahiye Hazrat jawab inayat farmaiye

Jawab: 927 بسم الله الرحمن الرحيم
Isme koi ek dua tey nahi, aap is dauran koi bhi jaiz dua kar sakte hai, jo ap namazo me karte hai, aur karni bhi chahiye, kyunki do khutbo ke dauran dua qubool hoti hai,
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 928
Jumme ke Din khutbe ke Darmiyaan Imam sahib thodi der beith jaate hein. iski kya wajah he Hawale ke sath Jawab den Hazrat. JazakALLAH

Jawab: 928 بسم الله الرحمن الرحيم
AAMEEN
Ye bethna, nabi e kareem ki sunnat e mubarka hai
واللہ تعالٰی اعلم

Suwal no. 929
kisi women ko paani hamesa nikalta rahta hai to kya wo namaz padh sakti he ?

Jawab: 929 بسم الله الرحمن الرحيم
Namaz to har surat me padhi jayegi, aur is paani se gusl farz nahi hota bas wuzu tot jata hai, aur agar ye sharai ujr hai to ek wuzu se jitni namaz padhe ho jayegi,
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 930
Hazrat musafir ke liye juma ki namaz ka kya hukm hai ?

Jawab: 930 بسم الله الرحمن الرحيم

Musafir par juma wajib nahi, agar sunni imam ho aur jume ka waqt bhi ho aur ye padhna chahe to padh sakta hai, padhne me bhi harz nahi aur chhorne me bhi gunah nahi, aur agar juma nahi padhna chahta to apni tanha zohar padhe aur zohar ke farz do padhe sunnate poori
واللہ تعالٰی اعلم

Suwal no. 931
Jab qayda ula chhoot jaye or tisri rakat ke liye khara ho jaye or fir turant kayda ula me wapas ja kar fir tarteeb se namaz ada kari jaye or last me sajda sahav kar liya jaye to kya namaz ho jayegi, Agar ho jayegi to wajahat bataye or na hogi to wajahat bataye baraye mahrbani

Jawab: 931 بسم اللہ الرحمن الرحیم
Apne pehle bhi ye suwal 918 par kiya tha, jiska jawab apko diya gaya, magar apne farmaya ki jawab 918 ghalat hai, aur apne farmaya **"namaz fasid ho jayegi"** fir mene kaha ki me fir se jawab 918 par ghaur karunga ghalati ki surat me ruju bhi. Magar masrufiyat ki wajah se me jawab nahi dekh saka, magar aaj tasdik ho gai ki jo pehle mene jawab 918 diya tha **wo SAHI hai**, aur yehi jawab is suwal 931 ka hai ki Puchhi gai surat me Qada ula chhor kar agar teesri rakat ke liye seedha khada ho gaya ho to bethna nahi chahiye tha, aur ab sajda sehev karega, agar ye khud betha kisi ne luqma nahi diya to bethna gunah tha magar akhir me sajda sahav hoga, aur namaz fasid nahi hogi,
Ab apke zimme hai ki aap is masale ke jawab me **namaz ka fasid hona sabit kare**, warna kisi darulifta se likhwa kar bheje, kyunki mujhe mera jawab sharai etbar se durust dikhai de raha hai
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 932
Mani, Mazi, Wadi me kya farq hota hai, isme kya ane se gusal farz ota hai details ke sath bataye

Jawab: 932 بسم اللہ الرحمن الرحیم
1. hambistari, ehtlam, aur mushtzani me jo mada nikalta hai **MANI** hai,
2.biwi ke sath **ishq farmate huye bos o kinar (kissing taching)** ya buri cheez (photo, film) ya buri bat karte ya sunte waqt jo safed pani nikalta hai use **MAZI** kehte hai
3.woh safed pani jo peshab ke waqt nikale, **WADI** he
WAZAHAT-
weh safed aur gadha pani jo insan ke khas muqam se nikle aur iske nikalne ke bad aala (penis) me maujood sakhti khatam ho jaye, aur isi mada ki wajah se bachche ki paidaish hoti hai **Mani hai**,
jabki **MAZI** weh pani hai, jo MANI ke muqable me patla hota hai, aur shehwat ke waqt nikalta hai, aur naa hi ye shehwat thanda hona ka zariya hai, jabki **MANI** ke nikalne ke bad shehwat jaati rehti hai. aur MAZI nikalne ke bad aala me intishan khatam nahi hota jabki **MANI** ke kharij hone ke bad khatam ho jata hai, aur **WADI** peshab ke bad nikalti hai,
ye sab najasat e ghaliza hai magar, MANI nikalne se gusal farz hoga, jabki MAZI aur WADI se gusal farz nahi wuzu tut jayega,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 933
Hazrat mera sawal 925 se mutallik hai, Kya hamain 4 raqat sunnat ki namaz main charo raqat main surah fatiha ke baad koyi aayat padhni hogi ?

Jawab: 933 بسم اللہ الرحمن الرحیم
G, fatiha ke bad ek surat milani hogi
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 934
Bhai jese ki dukan par girahak aya usne ham se puchha ki aap ke pas Fula cheez he ham ne kaha nahi he fir wo bolta he ki Aap kahi se mangwa do ham ne usko wo cheez manga ke di wo leke chala gaya lekin wo cheez hame mili 135 Rupe ki hamne usko batai 145 Rupe ki to kiya ye galat he ya Sahi he jawab ka intijar

Jawab: 934 بسم الله الرحمن الرحيم
Baz surato me jo shakhs saman mang wata hai to lane wale ko apna **wakil** karta hai yani aap us jagah se ye saman laa do, to ab lane wala zyada ki nahi bata sakta kyunki wo use bech nahi raha balki uske liye laya hai, aur kuchh surat aisi hoti hai ki, gahak dukan dar se kehta hai ki aapke pas ye saman hai, dukan-dar kehta hai ki saman mil jayega 150 rs. Ka hai, aur dukan dar janta hai ki ye saman us ke pas nahi hai, aur wo kahi or se 135 ka la kar use 150 ka de raha hai to **ye surat jaiz hai**, jabki usme koi jhooth naa bola gaya ho, aur aksar hota bhi urf me yahi hai ki gahak ko bhi pata hai ki agar ye layega to zarur kuchh zyada hi raqm lega, to sabse behtar ye hai ki gahak ko ye naa kaha jaye ki mere pas nahi hai me laa kar dunga, balki kaha jaye ki **saman mil jayega aur itne ka parega**, (aur usme apne lane ki qimat bhi jodh kar bata de) agar wo razi hai to saman mangwa kar ya jo tarkib ho la kar use de de, magar saman naa hone ki surat me ye naa kahe **"g saman hai**" kyunki ye jhooth hoga, balki kahe saman mil jayega,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 935
Hazrat jab koi shadi shuda mard kisi or shadi shuda auurat se zina kar le to kya saza hogi or aurat kar le to kya saja hogi hadees se roshini dale.

Jawab: 935 بسم الله الرحمن الرحيم
Agar bina tauba karke mar gaye to **dono jahannami hain**, aur agar is fel se baz naa aye yani age bhi karte rahe to musalmano ko **inse talluq khatam karna lazim hai**, na inse mel-jol rakhe na bia-shadi me shirkat ki dawate den, aur agar dono sache dil se tauba karle to koi saza nahi, ki zina gunah e kabeera hai aur har gunah e kabira tauba se maf ho jata hai yani gunah, bad e tuba nahi rehta, jaisa ki hadis me hai
التائب من الذنب كمن لاذنب لہ
(gunah se toba karne wala is tarah hai jaise usne gunah kiya hi nahi)
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 936
Koi aurat bareek dupatta od kar namaz padhe to kya namaz hogi. Aur wo dupatta Kitna bareek ho details ke sath btaye

Jawab: 936 بسم الله الرحمن الرحيم
Itna bareek dupatta ki jise odhne se baalo ki siahi (color) chamke aurat ne odh kar namaz padhi to namaz naa hogi, jab tak us par koi aisi cheez naa odh le jisse balo ka rang chhip jaye,
واللہ تعالٰی اعلم

Suwal no. 937
Kya mangalwar ke din nakhun kat sakte hai kai log kahte hai ki mangalwar ko nakhun nahi kat sakte Esa kyun

Jawab: 937 بسم الله الرحمن الرحيم
Mangal-war ko kaatne me kuchh harz nahi, aur **budh ke din nahi katne chahiye** hadis me budh ke din ko mana kiya gaya hai, aur jumrat aur juma ko katne chahiye,
واللہ تعالٰی اعلم

Suwal no. 938
wuzu me kitni sunnate hen

Jawab: 938 بسم الله الرحمن الرحيم
Mene **Bahar e shariat** me wuzu ki sunnat par gaur kiya to 25 ke kareeb paya (aur kam zyada mumkin hai)
واللہ تعالٰی اعلم

Suwal no. 939
Jo shakhs walio ko Na manta ho aur huzur paak ko manta ho kya wo shakhs momin hai

Jawab: 939 بسم الله الرحمن الرحيم
Koi agar kisi wali ko wali naa mane magar musalman jane to manne wala momin hi hai, aur agar koi karamat ko naa mane to gumrah.
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 940
Ladka ladki phone par baat karte huye ya WhatsApp par chat karte huye apas me nikah kar len jaise ki ladke ne 3 bar keh diya qabool he or phir ladki ne bhi 3 bar qabool he keh diya ab in dono ke alawa koi gawha nahi he toh kya shriat me yeh nikah mana jayega ya nahi ?

Jawab: 940 بسم الله الرحمن الرحيم
Mehez phone par ijab o qubool kar lene se nikah **nahi hota**, aur nikah ki shart me **2 sharai gawah** ka hona shart hai, bagair iske nikah qayam nahi ho sakta Jaisa ki Bahar e Shariat Jild:2 Safah:11 par hai
"nikah ki shart hain- aqil hona, baligh hona, **GAWAH HONA**, yani ijab o qubool do mard ya ek mard do aurat, ke samne ho gawah bhi azad aqil aur baligh hon, aur sab gawah ne ek sath nikah ke lafz sune hon"
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 941
Namazi ke aage se guzarna Mana hain or gunaha bhi Sab jante hain, Mera suwal ye hain ke Aisa kyo hain

Jawab: 941 بسم الله الرحمن الرحيم
Naa mujhe iski tehqiq, na ye suwal zaruri, na tehkik ka waqt aur na ham iske mukallaf
واللہ تعالٰی اعلم

Suwal no. 942
Hazrat kya taweez pahnana shirk hai. Agar ha to kiyu ?

Jawab: 942 بسم الله الرحمن الرحيم
Aisa taweez jo jaiz qurani ayat o hadis par mushtamil ho aur kufriya wa shirkiya alfazat o alqabat se pak ho to uska pehenna jaiz hai, Fatawa Africa Safah:168 par hai
"jaiz taweez (jo) qurane kareem ya asma e ilhaiya ya deegar duao se ho usme aslan harz nahi balki mustahab hai
Hadis me farmaya: - tum me se koi shakhs apne musalman bhai ko nafa pahuncha sake to pahunchey"

Mufassir e Shaheer Hakim ul ummat Hazrat e Allamah Maulana MUFTI AHMAD YAAR KHAN NAEEMI
Mirat ul Manajih Sharah Mishkat ul Masabih Jild:3 Safah: 252 par likhte hai,
"ye dono surate (falak, naas) sirf jaadu ke liye hi nahi, balki doosri afaton me bhi kaam aati hain, agar inka taweez likh kar sath rakha jaye, to bhi aman milti hai, QURANI AYAT SE TAWEEZ JAIZ HAI"
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 943
pyare aaqa sallallaho alaihiwasallam ki zahiri wisaal ki tareekh bata dijiye ?

Jawab: 943 بسم اللہ الرحمن الرحیم
Zahiri wisal aap alaihissalam ka 12 rabiul awwal ko hui jaisa ki ***Hazrat Ali*** se riwayat hai ki farmate hai:
قال مات رسول اللہ صلی اللہ تعالٰی علیہ وسلم یوم الاثنین لاثنتی عشرۃ مضت من ربیع الاول
Yani: huzoor ki wafat shareef roz do shambha (peer) ke din 12 rabiul awwal ko hui

Sharah Laduniya me **Allama Zarqani** Farmate hai:
الذی عند ابن اسحٰق والجمہور انہ صلی اللہ تعالٰی علیہ وسلم مات لاثنتی عشرۃ لیلۃ خلت من شھر ربیع الاول
Yani: huzoor ka wisal shareef mah e rabi ul awwal ki 12wi tarikh ko hua,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 944
Ek shakhs hain musalman. Lekin maut ke waqt wo ulta, seedha bol rahe hain sab ko galiya de rhe hain. Logo ne unse kalima padne ko kaha to unhone kalime ko gali di (ma'az Allah) . Logo ne farmaya inka dimagi halat theek na hone ke mare ulta seedha bol rahe hain, To ab sawal ye hai ki jinhone kalma ko gali di kya us shakhs ki dekh rekh, hal chal liya jaye ya nahi aur bad inteqal uske janaze me shamil hua jay ya nahi

Jawab: 944 بسم اللہ الرحمن الرحیم
Ye logo me jahalat ki baat hai ki mayyat ko kalima padhne ke liye zor dete hai, aur jabki uspar halat sakht hoti hai aise me aqal kam nahi karti or admi ko kuchh hosh nahi hota ki me kya bol raha hu, isilye ulama ne farmaya agar **waqt e naza munh se kufr nikal jaye to hukm e kufr nahi hota**, kyunki us waqt aqal kam nahi karti, aur namaz e janaza bhi hogi, to aise me murde se bulwane par zor nahi dena chahiye balki uske samne khud kalima padha jaye taki uski zuban par bhi jari ho jaye,
Bahar e Shariat Jild:1 Safah:808 par hai
"dam nikalte waqt ki halat me jab tak rooh gale ko naa aye, use talqeen karen, yani uske pas buland awaz se (kalima) padhen, magar use (kalima) kehne ka hukm naa den, agar usne kalima padh liya to talqeen band kar den,"
واللہ تعالٰی اعلم

Suwal no. 945
musalman ko,
"bharat mata ki jaye"
"jaye bharat"
"Jaye hind," wagera
Ka naare lagana kaisa he Ager koi musalman ye sab naare lagata he to uske liye kya hukm he Ho sake to dalil bhi de dena.

Jawab: 945 بسم اللہ الرحمن الرحیم
HAQ AYA AUR BATIL MIT GAYA, BATIL KO TO MITNA HI THA...
Lazim hai ab to sans bhi lena ba-ehtiyat
Fela hua hai aaj fazaon me zeher bhi

Aaj kuchh dunyawi padhe likhe musalman, jo quran hadis shariat se nire bekhabar, bezar hai, wo is lafz (bharat maata) ko bas itna samajhte hai ki ye hindustan ki zameen ki bat hai, awwal to apko ye jan lena chahiye ki, **HINDU ASTHA KE MUTABIK "BHARAT MATA" US DEVI KO KAHA JATA HAI JO BHARAT KI MALIK O MUKHTAR HAI AUR JO BHARAT KA NIZAM CHALATI HAI**" (maz allah)

Ab musalmano ko sochna chahiye ki jab wo ek allah me yaqeen rakhta hai to kisi dev, devi ki JAY kaise bol sakta hai, aur agar ye waqai bharat ki bat hai to, **"hindustan zindabad"** me bhi yahi bat sabit ho jayegi to is par zor kyun nahi diya jaa raha, dusri bat me ye arz karna chahuga ki jo log is nare ko bura nahi samajhte to wo mujhe ye bataye ki lafz **"bharat**" muzakkar hai ya muannas (yani male, he ya female) agar '**male**' hai to "**bharat pita ki jaye**" hona chahiye tha, aur agar koi kahe ki **female** hai isilye bharat mata hai, to fir **"mera bharat mahan"** nahi balki "**MERI bharat mahan**" hona chahiye tha, to pehle ye hi fesla kar liya jaye ki bharat **male** hai ya **felame** taki fir ye fesla ho jaye ki "**mera bharat**" kaha jaye ya "**meri bharat**" ab raha ye ki, ye nara bharat ke liye nahi balki usi devi ke liye hai jiska zikr guzra, to ye yaqeenan kufr hoga, magar chand logo ko khush karne ke liye jahil unki har bat manne ko tayyar hai, ap hindustani ho apko kisi ko dalil dene ki zaruat nahi, ap yaha kirayedar nahi ho, to fir kal ye bat bhi aa sakti hai, **"jay ram kaho"** to jo devi ke jay bolne me nahi sochte to kal wo ram ki bhi jay bol denge, fir kal ye kaha jayega ki, agar aap musalman ho to aag me kood jayo, to apko apna iman sabit karne ke liye aag me bhi koodna padega, apko aise moke par kya karna chahiye me uski ek dalil pesh karta hun,
"quran ke bahot bade alim **Hazrat fakhruddin razi** (alaihirrehma) jab bad wafat kabar me aye to shetan ne kaha ap quran se sabit karo ki allah ek hai, aap kyunki mufassir the apne 360 dalil pesh kar di, magar shetan bhi ilm wala hi hai, usne sari dalil ka radd kar diya, aap pareshan huye, ek dariya kinare apke peer ye manzar dekh rahe the wahi se farmaya ki "shetan ko dalil kyun deta hai, bol kyun nahi deta ki me allah ko bedalil ek manta hu"
To fir aap kafir ko apne hindustani hone ki dalil de hi kyun rahe ho,

Fatawa Shareh Bukhari Jild:2 Safah:589 par hai"
"bharat maata ki jaye bolne wale deen se kharij ho gaye, uske sare amal e nek barbad ho gaye, biwiya nikah se bahar ho gayi, un sab par farz hai ki foran bila takhir kufri af'al se toba kare aur fir se kalima padh kar musalman ho, ... bharat mata ki jaye pukarna bhi kufr hai"

Fatawa Shareh Bukhari Jild:2 Safah:463 par hai
Ye dono alfaz (JAYE HIND, JAYE BHARAT) bolna hindua ka shiar hai, ye alfaz jab koi bolta hai to usse yahi samajha jata hai ki ye bolne wala hindu hai, islye musalmano ko jaiz nahi ki is qism ke alfaz istimal karen hadis me aya ki "**ajmio ke tariqo se door raho**"

Aur aise jahil jo apne man se shariat bana lete hai, na quran ko mane na hadis ko fir bhi khud ko musalman janta hai, kal qiyamat me is hal me ayenge ki
Naa khuda hi mila na visal e sanam
Na idhar ke rahe na udhar ke rahe,

Aur imam to pehle se hi agah karte rahe ki

Suna jangal rat andheri chhai badli kali hai
Sone wale jagte rahio choro ki rakhwali hai

Ye desh hai mere khawaja ka khawaja hind ke RAJA ka
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 946
Hazrat paijama aedi tak pahenna kaisa he baz auqat or khas Namaz ki halat me uska kiya hukm he. ?

Jawab:946 بسم اللہ الرحمن الرحیم
Agar takhno se neeche takabbur ke sath hai to **haram gunah** hai, warna makruh tanzihi, aur yahi hukm namaz me hai ki payjama takhno se neeche namaz me makruh tanzihi hai, namaz ho jayegi,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 947
Hazrat azaan me jo kano me ungli dalkar azaan kahi jatihe, To kiya hathon ko khula chhod kar ya hath bandh kar azaan keh sakte he ?

Jawab: 947 بسم الله الرحمن الرحيم
Kano me ungali dal kar ya kano par hath rakh kar, bhi azan keh sakte hai, aur hath khol kar bhi,
Azan ke waqt kano me ungali dalna **mustahab** hai, aur is liye tha ki pehle ke daur me mice system nahi tha to apni awaz ko buland karne ke liye kano me ungali dal kar azan di jaati thi taki awaz tez ho aur door door tak jaye, is sunnat e mustahabba ko zinda rakhne me koi harz nahi, bilfarz agar koi ye fel naa kare aur azan de de to bhi azan ho jayegi,
Bahar e Shariat Jild:1 Safah:470 par hai
"azan kehte waqt kano ke surakh me ungali dale rehna mustahab hai, aur agar dono hath kano par rakh liye to bhi achha hai, ... "kan jab band hote hai to admi samajhta hai ki abhi poori awaz nahi hui to buland karta hai"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 948
Hazrat moajjin jab azan dete he to kaan me ungli kyu rakhte he or ye kab se sabit hua, tafsir or khulase se and hawale ke sath jawab dijye talib e jawab

Jawab: 948 بسم الله الرحمن الرحيم
Kano me ungali dal kar ya kano par hath rakh kar, bhi azan keh sakte hai, aur hath khol kar bhi,
Azan ke waqt kano me ungali dalna **mustahab** hai, aur is liye tha ki pehle ke daur me mice system nahi tha to apni awaz ko buland karne ke liye kano me ungali dal kar azan di jaati thi taki awaz tez ho aur door door tak jaye, is sunnat e mustahabba ko zinda rakhne me koi harz nahi, bilfarz agar koi ye fel naa kare aur azan de de to bhi azan ho jayegi, Bahar e Shariat Jild:1 Safah:470 par hai
"azan kehte waqt kano ke surakh me ungali dale rehna mustahab hai, aur agar dono hath kano par rakh liye to bhi achha hai, ... "kan jab band hote hai to admi samajhta hai ki abhi poori awaz nahi hui to buland karta hai"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 949
Namaz padhte waqt wuzu tut gaya to kya niyat tod sakte hai, ya namaz me koi ghalati ho gai ho to niyat tor sakte hai,

Jawab: 949 بسم الله الرحمن الرحيم
Agar namaz padhte waqt wuzu tut jaye to foran bila takhir namaz(saf) se bahar aa jay or naya wuzu karke namaz padhe, wuzu tut jane se namaz khud hi fasid ho jati hai, bewuzu namaz ka ek rukn bhi ada karega to gunahgar hoga, aur namaz ko halka jan kar padhega to kafir hoga,
aur rahi ghalati par namaz todna, to namaz kin surat me tod sakte hai use ulama ne byan kar diya, ap kis ghalati ka puchhna chahte hai wo arz kar den, kyunki baz awqat sajda sahav se kam chal jata hai, aur baz awqat namaz fasid bhi ho jati hai, lihaza doosra suwal wazeh nahi hai,
واللہ تعالٰی اعلم

Suwal no. 950
Hazrat takbeer ke liye kiya bilkul imam ke pichhe khada hona zaroori hai

Jawab: 950 بسم الله الرحمن الرحيم
Zaruri nahi hai

والله تعالٰی اعلم

Suwal no. 951
LIC se mila hua insurance ka paisa jaiz ya nahi (20 sal tak ek bandhi hui raqam lic me jama ki 20 sal bad uska 3 guna mila wo pesa jaiz hai ya nahi)

Jawab: 951 بسم الله الرحمن الرحيم
LIC jis company me karwai jaa rahi hai, agar uska malik kafir hai, to is company me LIC karwana aur isse zyada raqam hasil karna **SOOD NAHI hai**, jaiz, jabki isme kisi najaiz shart ke liye form par sign naa karne padhe,

Jaisa ki Jeewan Beema Ke bare me kiye gaye ek Suwal Ke Jawab me **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 23 Safah: 602 par Farmate Hain
"Jabki ye Beema Govt.(kafir) Karte hai aur in me apne nuqsan ki Koi surat nahi to Jaiz hai Harz nahi,

Aur ye zyada raqam beema ki sood nahi hai, aur naa ise koi sood tasawwur kare,
Hadis me farmaya : لا ربا بين المسلم والحربي في دار الحرب
Kafir harbi aur musalman ke darmiyan sood nahi.

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
"is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
"ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta"
والله تعالٰی اعلم بالصواب والله يرجع اليه مأب

Suwal no. 952
Hazrat kaala jaadu kya hota hai aur isse kaise bacha jaa sakta hai.

Jawab: 952 بسم الله الرحمن الرحيم
Kaala jaadu, jaadu hi ki ek qism hai, roz 7 bar **"ya mumitu**" padh kar dam karne se jaadu ka asar naa hoga, aur agar bad maghrib 72 bar yahi padh kar pani par dam ke peele to jaadu aur kala jaadu ka asr bhi jata rahega aur pabandi se peene par jaadu bhi asr naa karega, agar waqt ho aur isse zyada karna chahe to yahi **"ya mumitu**" 7000 bar 7 din tak padh kar paani par dam kare, aur mareez ko pila de, fir isme mix karke or log bhi pee sakte hai, magar roz dam karke, pani mix karne se pehle mariz ko de, aur baki log mix karke poora din piye, 7 din bad, fir 72 bar ka padhna kafi hai, (durood 11-11 bar awwal akhir)
والله تعالٰی اعلم

Suwal no. 953
Hazrat bahut log ye kahte he ke pith pichhe burai karna gheebat he islye maine sab munh pe bol dia usme bahut si talkh batein shamil hoti he lekin log kahte he ke meri pakad ni hogi kyunki muhn pe bola he iske mutalliq kya daleel he kya ye sahi he?

Jawab:953 بسم الله الرحمن الرحيم
Gheebat ki majmua tarif wahi hai jo suwal me apne tehrir ki, magar muhn par aisi bat karna, ki musalman ka dil dukh jaye aur shariat iski ijazat naa de to bhi musalman ka dil dukhane ke sabab gunahgar hoga aur pakad hogi, ha agar baat haq hai or shariat bolne ki ijazat deti hai, fir kisi ko talkh lage to usse kuchh garz nahi, jaise, kisi ko kaha jaye ki gheebat haram hai, aap gheebat mat kara karo. Aur samne wale ko ye bat hazm naa ho to uski aqal ki kharabi hai, jabki kehne wala gunahgar nahi jabki baat khadwi hai.
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 954
Hazrat holi khelna jayaz hai ya nahi deen ke hisab se. Hindu ilake me rahne walo ko kya karna chahiye ?

Jawab: 954 بسم الله الرحمن الرحيم
Holi khailna musalman ko haram haram haram hai, aisa karne wala gunahgar fasik fajir aur jahannam ka haqdar hai, Fatawa Shareh Bukhari Jild2 Safah:565 par hai
Kisi bhi Kafir ke "qaumi shiar" ikhtiyar karna HARAM hota hai jaise HOLI KHELNA, aur mazhabi shiar ikhtiyar karna kufr hota hai. (jaise tilaq lagana),
Mazhabi shiar ka matlab ye hai ki wo cheeze unke mazhab me ibadat ho, jaise choti rakhna (tilaq, pooja, wagera ye kufr hai),

Aur holi haram islye hai ki wo pooja ibadat nahi magar kafir ke quam ka tyohar he
Fatawa Shareh Bukhari Jild2 Safah:566 par hai
Is (holi) tioyaro par hinduo ko mubarakbad dena ashd haram.
والله تعالیٰ أعلمُ بالصواب

Suwal no. 955
Holi pe hindio ka ghar jakar mithayi khana jayez he ya nahi

Jawab: 955 بسم الله الرحمن الرحيم
Nahi
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 956
Hazrat koonde Ki niyaz kyu hoti hai aur kab se shuruat huyi. Kya ye durust hai

Jawab: 956 بسم الله الرحمن الرحيم
Imam jafar ke isal e sawab ke liye hoti hai, unke wisal ke bad shuru hui, mustahab hai, aur dunya se jaane wale ko bhi sawab pahuchaya jaa sakta hai, naam kuchh bhi ho, 11vi, 12vi, koonde, wagera magar kaam sawab bhejne ka hai, jaise, naam kuchh bhi ho, nahari, korma ishtu, magar hai sab ki asl gosht se, ab jo jis andaz me banatye, lihaza gosht jaiz ho usse bani har cheez jaiz aur isal e sawab jaiz to koondey jaiz
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 957
ek suwal, zarur islah farmaye hazrat ek aurat shadi shuda he aur apne bachpan se ek kafir ko apna bhai se zyada manti he aur holi ki badhai ke liye call karti he par wo call nahi uthata to us aurat ke liye kya huqm he islah kare

Jawab: 957 بسم الله الرحمن الرحيم
Ye aurat, fasika fajira, zalima, hai, agar be-toba isihal par mari to jahannam me jaane me koi shaq nahi, aur agar iski is harkat ki khabar iske shohar ko bhi hai aur wo is par razi hai yani ghussa nahi karta or rokta nahi, **wo khud daiiyus aur fasik, zalim fajir**, hai **aur jannat ki khushbu tak nahi soongh payega** jabki jannat ki khushbu 500 sal ki rah se aati hai, ab raha ye ki aurat ki nazar me usne use bhai banaya hai, to ye qaul is jahil aurat ke munh ki baat hai, kafir kabhi momina ka bhai nahi, aur islam ne to ise musalman gair mard se parde ka hukm diya magar ye kafir se mel jol rakhti hai, sharab ko aab e zam zam keh dene se wo pak nahi ho jayegi, isi tarah kafir ko bhai keh dene se usse parda khatam nahi ho jayega, aur ye bhai kehna iske munh ki baat hai, allah ka hukm nahi
Quran e pak me **Allah** ka irshad hai: Sureh Ahzab Ayat 4-5
ye tumhare apne munh ka kehna hai,"

lihaza is aurat ko chahiye ki apni is harkat e na-zeba se baz aye aur shohar ko chahiye ki ise sakhti se roke
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 958
Hazrat mera ek Sawal he agar kisi shakhs se zina ho gaya or agar wo tauba karna chahe to kya karna hoga

Jawab: 958 بسم الله الرحمن الرحيم
Allah se sachi toba kare, do rakat namaz e toba ki niyat se ajizi ke sath padhe, haisiyat ke mutabik kuchh sadqa kare, aur ainda is kam ki taraf naa jane ka allah se ahd kare,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 959
Hazrat koi sunni sahi ul Aqeeda Insaan ko koi Badbakht zabrjasti apni Masjid me Badbakht Imam ke peechhe Namaz padhwaye to iske liye shariat me kya Hukm hai.

Jawab: 959 بسم الله الرحمن الرحيم
Tauba karke apni namaz fir dohra le,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 960
Hazrat Kuchh Log La Ilmi Me Ye Jumla Badi Tezi Se Istimaal Karte Hain ki “Aaj Kal Deen Aur Dunya Kharab Hai” Iska Kehna Kaisa ? Wazahat Farmaden.

Jawab: 960 بسم الله الرحمن الرحيم
Ye Bator e tanz kaha jata hai ki aaj kal logo ke dil me deen aur dunya dono kharab hai, jis tarah kaha jata hai ki, apke dil me to iman hai hi nahi, ya be-iman keh diya jata hai, ya fir is tarah bhi keh dete hai ki, tune apna iman bech diya, in saare jumle me islam ya deen par hamla nahi kiya jata balki samne wale ko tanz kiya jata hai, aisa kehne wala kafir nahi hota, ye jumle mohawre ke tor par hote hai, jhoth bolne wale ko bhi kaha jata hai ki logo me ab iman baki nahi raha, aur murad ye hoti hai ki **sachchai khatam ho gai**, to suwal me bhi is jumle ki ye tawil nazar aati hai ki kehne wale ne kaha ki **“ajkal deen aur dunya dono kharab hai**” murad ye hai ki logo ne deen ko dunya par tarzih de kar deen kharab kar liya aur dunya bazahir achhi kar li magar baz ne deen or dunya dono kharab kar li, jis tarah kaha jata hai, tu naa deen ka he na dunya ka, aur ye bhi ho sakta hai ab deen, pehle jaise logo ke dilo me tha, waisa nahi raha, yani hamare buzurgo ke daur jaisa,
واللہ تعالٰی اعلم

Suwal no. 961
Hazrat kisi ke upar kufr ka fatwa lagne se kya wo kafir kehlayga ? qurano hadees ki roshni me wazahat farmaye

Jawab:961 بسم الله الرحمن الرحيم
Fatwa laga dene se kafir nahi ho jayega, kufr sabit hona chahiye, jab tak taweel mumkin ho to taweel ki jayegi,
Magar Aaj kal log kufr ke fatwe is tarah shaya kar dete hai, jaise **Rs.50 ke 250 grm**. Jisko chaho kafir kar do jis ko chaho, momin, agar kisi se kufr sarzad ho jaye, to awwal use apni khata par ittilah di jaye, aur tauba ki takid ki jaye, mumkin ho ki shayd be-khyali me kufr huya ho, aur wo bagair fatwe ke hi tauba kar le, ha agar sarih kufr sabit ho jaye aur samne wala ruju naa kare to hukm kufr to hoga hi magar ab use kafir kaha bhi jayega, jab tak tauba na kare, aur kalima na padhe, magar mufti ko fatwa e kufr se pehle kufr ki tehqiq

chahiye, baz awqat log apne bughz keena ki bina par apni taraf se imam wagera ya kisi zaat ke khilaf kufr ka fatwa le aate hai, bad ko maloom hota hai ki samne wale ne aisa kuchh kaha hi nahi hota,
واللہ تعالٰی اعلم

Suwal no. 962
Hazrat jaise ki chhink aane par ham alhamdulillah bolte hai to reeh kharij hone par bhi kuchh bolna chahiye ya nahi,

Jawab:962 بسم اللہ الرحمن الرحیم
Ye bol sakte hai, اَلْحَمْدُ لِلّٰہِ عَلَی کُلِّ حَال
واللہ تعالٰی اعلم

Suwal no. 963
Assalamualaikum, Suwal ye hai ki kisi ne Azaan di or usme ghalati hui jese ki beech mai kuchh padne se reh gaya or Azaan poori de di fir bad me yaad aya tab kya karna chahiye,

Jawab: 963 بسم اللہ الرحمن الرحیم
Kis waqt ki azan hai, aur azan me kya alfaz padhne se reh gaya ye bataye,
واللہ تعالٰی اعلم

Suwal no. 964
हज़रत अगर किसी पर 99 कुफ्र के फतवे हो और एक नही हो यानि 99 लोग ये कहे की इसने कुफ्र किया हे और एक ये कहे की मेने नही देखा की इसने ये कुफ्र किया हे तू क्या उसे काफिर कहा जायेगा।

Jawab:964 بسم اللہ الرحمن الرحیم
Logo ke kehne se kuchh nahi hota, agar ulama e ahle sunnat ki janib se bad tehqiq fatwa e kufr jaari hai, aur aisa kufr, jisme koi shaq na ho to ek fatwa kafi hai, jab tak tauba na kar le, aur bad toba kafir na kaha jayega, aur aise suwal is tarah nahi kiye jaate, jab tak poora mamla naa samne aa jaye, kabhi kabhi bade bade mufti bhi khata kar jaate hai, to kabhi, suwal wala jhootha bhi tehrir karwa leta hai, sail ko chahiye ki agar koi mamala darpesh ho to darulifta jaye aur jawab talab kare,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 965
حضرت اھل سنت ولجماعت میں جن کے آپس میں اختلافات ہے ایسےچند (زیادہ نہیں) سلسلوں کے نام اور اس سلسلے کے مخصوص اہم ذمےدار نگراں عالم(جو مجدد کا دعوی دار ہے) کا نام بتایئے-
جیسے:-اختر خان رضا

Jawab:965 بسم اللہ الرحمن الرحیم
Ye Suwal kisi bhi amal, aqaid, wagera zaruriyat se nahi,
واللہ تعالٰی اعلم

Suwal no. 966
Hazrat mardo ko golden color ki watch ya chain wali watch pahenna jayez hai ya nahi ?

Jawab: 966 بسم اللہ الرحمن الرحیم
Chain wali ghadi pehnne me ulama ke do groh hai, baz iske jawaz ke qail hai baz adame jawaz ke, lihaza jinke nazdeek chain wali ghadi pehenna haram hai unki namaz bhi makruh tehrimi hai, aur jo iske jawaz ke qail hen unka pehenna aur pehn kar namaz padhna jaiz hai, aur jab ulama ke kisi masale me ikhtilaf ho jaye to qaum jis fatwe par amal kare amal ho jayega, magar aise masail se bachna behtar hai **taki dono**

par amal ho jaye lihaza chain wali ghadi pehnne se bachna chahiye aur namaz me utar lena chahiye, magar jo iske jaiz hone wale groh ki taraf hai, unki namaz ho jayegi,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 967
Assalam aliakum, Hazrat ye bataye ke namaz padhne ke waqt pant ki mohri (bottom) ko bahar ki taraf mod sakte he ya waise namaz nahi hogi. ? Ya mujhe sunne me aaya he ke andar ki taraf modna chahiye, Agar ho sake to reason ke saath uska jawab dene ki zahmat kare meharbani hogi ?

Jawab: 967 بسم اللہ الرحمن الرحیم
Namaz me mori ko modne se namaz makruh tehrimi hogi, yani aisi namaz fir se dohrana wajib hai, agar naa dohrai to gunah gar hoga, aur payche morne par bhi gunahgar hua, aur iske khilaf agar mori naa modi to **namaz makruh tanzihi hai, is surat me namaz ho jayegi** aur kuchh gunah bhi nahi, aur aisa islye hai ki hadis sharif me hai
امرت ان اسجد علی سبعۃ اعضاء وان لااکف شعرا ولا ثوباروا ہ السنۃ عن ابن عباس رضی اللہ تعالٰی عنہما
(yani: mujhe sat(7) aza par sajde ka hukm diya gaya, aur is bat ka ki namaz me naa bal sametu na kapde ise ibne abbas se riwayat kiya)

Aur mori modna har surat makruh tehrimi hai, bahar ho ya andar, isi tarah sajde me jaate waqt ghutno se pent payjama upar kheench kar sajde me jate hai ye bhi makruh hai, isi tarah koi astin adhi kalai se zyada modi to bhi namaz dohrani hogi, ye sab surat namaz me kapde ke modne ke hukm me hai, jaisa ki
Fatawa Razawiyya Jild:7 Safah: 297 par hai
(hatho ki kohni khol kar aastin upar chada kar namaz) MAKRUH TEHRIMI wajibul i'ada hogi, agar fir naa padhega to gunahgar hoga,"

Bahar e Shariat Jild:1 Safah: 624 par hai
"koi aastin ADHI KALAI SE ZYADA CHADI HO (to namaz makruh tehrimi hai, warna makruh tanzihi)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 968
السلام و علیکم Hazrat kiya naf ke neeche Ke pure hisse me kale (black) Kapde ya moze jute nahi penna chahiye or nahi pehenna chahiye to kyun

Jawab: 968 بسم اللہ الرحمن الرحیم
Kaali pent payjama wagera pehenna **shariat me jaiz hai**, kuchh gunah nahi, agar koi ise mana kare, ya pehnne wale ko gunah gar kahe, to isme mana hone ki dalil dena uske zimme par hai, ki wo shariat me gunah sabit kare, agar wo ise sabit nahi kar pata to shariat ke qaide ke mutabik ye pehenna khud jaiz ho jayega, kyunki shariat me jiski najaiz hone ki dalil naa ho to wo kam jaiz hota hai, lihaza kehne wala ya to najaiz hone ki dalil de warna jaiz mane,
ab raha ye ki kuchh log kehte hai ki, kyunki kaabe shariaf ka ghilaf kala hai isilye ham tazim karte hai, aur ye kehne walo me mard aur aurat dono hai, ham ek ek karke ek ek ki tafsil byan karenge,
agar mard aisa kehta hai ki ham kaale ki tazim karte hai, to fir kya wo sadak par nahi chalta ya hawa me rehta hai, kyunki jis zameen par qadam rakha jata hai, wo bhi kali hai, aur jis bike car me safar kiya jata hai uske tyre bhi kale hai, aur to aur ye tazim ka jhutha bahana banane walo se kaha jaye ki agar allah wa rasool ki itni tazeem karne wale bante ho to daariya katwa kar, jo daari ke bal naalio me bahate ho to jab allah rasool ki tazim kaha jati hai,
ab rahi aurato ki bat to isme kalam hi fizul hai, kyunki qudrati inme aqal kam hoti hai, warna jo sar ke kaale bal allah rasool ne chadar me dakne ka hukm diya to be-parda bahar aa jati hai, jab kale bal jo chhipana farz the gair ke samne kholna haram jab kaha jati hai, TAZEEM
khair, pehnne me kuchh harj nahi, aur hadis me hai

انما الاعمال بالنيات(aamal ka daro-madar niyato par hai)

Joote bhi kale pehn sakte hai, magar isse bachna chahiye aur **peele joote pehenna chahiye,**
Tafseer E Ruhool Byan (sureh baqra ki ayat 69 ki tafseer me) me hai ki
Hazrat Ali ne farmaya:
Jo peele rang ka joota pehnega hamesha khush rahega.

Isi tarah **moze KAALE hi pehnne chahiye** aur safed aur laal se bachna chahiye ki,
Mishkat sharif ki hadis me hai ki "HUZOOR NE KAALE RANG KE MOZE PEHNE HAIN"

Miraat Sharah Mishkat Jild:6 Safah:148 par hai,
"Moze sia(black) rang ke behtar, aur joote peele rang ke afzal"

Fatawa Alamgiri Jild:5 Safah:334 par hai
Surkh (red) moze firon ke the, Safed Haman ke, aur sia (black) moze ulama ke moze hote hain"
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 969
AssalamuAlaikum, Hazrat Kya Hindustan ki POLITICAL party Jeise ke BJP, CONGRESS, Naam Nihad Muslim Party Jisko Muslim League kehte hein, AIMIM Jeisi Party Ko VOTE dena keisa ? Aur In sab Party ko Support karna kaisa he ? Rehnumayi farmaiye Jazak ALLAH

Jawab: 969 بسم اللہ الرحمن الرحیم
Dor e purfitan me to koi party aisi nazar nahi aati jiski karkardagi, shara ke mutabik ho ya shara ke qawaneen ka lihaz rakha gaya ho, BJP ke talluq se,
Ek shakhs ne Janab **Shareh Bukhari**, **Mufti Muhammad Sharif ul haq Amjadi sahib** se suwal kiya ki **BJP** ko vote dena kaisa jabki uske bare me ye baate mashhoor hain, aap BJP aur congress ke bare me farmate hain,
BJP ke bare me jo ye mashhoor hai ki ye hindu riwaj qaim karna chahti hai,
Muslim personal law board me tabdili karke apne mutabik banana chahti hai
Masajid eid-gah ko mandir me tabdil karna chahti hai, Jiski khuli shahadat babri masjid hai, aur RSS ki talimat ko aam karna chahti hai, wagaira wagaira Iske jawab me **mufti sahib** ne farmaya
"BJP ke bare me apne jo likha hai sahi hai, isliye agar koi musalman BJP ke in dafa'at ko janne ke bad is niyat se BJP ki himayat kare, ya is party me shariq hoya use vote de to yaqeenan wo kafir wa murtad hai, LEKIN. Magar inka (logon ka) maqsool apna zaati fayeda hasil karna hota hai, yani mulazimat(job), licence.. ya kuchh paise mil jaye, ISLYE BJP KO HAR VOTE DENE WALE KO KAFIR KEHNA SAHI NAHI HAI, ha ye zarur hai ki haram, ashad haram hai,
Agar partyo ka manshoor dekha jaye to az roo e sharai kisi party ko vote dena jaiz naa hoga, **CONGRESS** KYA KAM HAI, babri masjid ki shahadat ki sari zimmedari congress ke sar hai, musalmano ki dushmani me congress ne koi kami nahi ki, jis waqt congress ko hukumat mili thi us waqt ki ba-nisbat musalman aur pasmanda ho chuke hain, kitne pichhe dhakel diye gaye hai, ye kisi se poshida nahi, aur TAQRIBAN TAMAM PARTY KA YAHI HAL HAI, ki election ke waqt lambe lambe wade karte hain, aur bad me musalmano ki taraf dekhte nahi, koi musalman fariyad le kar jaye to sunte nahi,
Fatawa Shareh Bukhari Jild:2 Safah:365

Aur **Hujjat ul Islam Shehzada e AlaHazrat Mufti Hamid Raza Sahib** se jab **MUSLIM LEAGUE** me shamil hone ke talluq se puchha gaya to farmate hain,
"Maine to is balaa e azeem ko dekhte huye chaha tha ki,ulama kiram ek tanzeem ke tehet apni weh awaz e haq buland karen, jo alaHazrat ki awaz thi, (or farmate hain) hamari awaz par ahle sunnat labbayeq kahenge, aur hamari munazzam jamat ki awaz, mulk wa qaum me apne sar ke kano tak hi nahi, dilo ki

gehrai me asr karegi, **Muslim League** wagera ki row me naa bahenge, balki hamare sath ham azam honge, is tarah ham **League** ke sharik naa samajhe jayenge, balki **League** hamari awaz uthane wali hogi, (agle safah pe farmate hain) agar ye **"Tanzim e Ulama e Ahle Sunnat"** ho jaati to hamari awaz naa sirf congress ke liye zalzala hoti, balki jamiatul ulama dehli aur tamam congresi deobandi molvi, sab se musalman juda ho kar, **"ahle sunnat"** ke sath aur alaHazrat ki awaz e haq buland karte, aur unki sachi gulami ka dam bharte,
Fatawa Hamidiya Safah: 433-434

Aur **Mufti E Azam Hind** se jab **Muslim League aur Congress** ke mutalliq puchha gaya to farmate hain "weh.(Muslim League) ek aisi jamat hai jo gair sunni hi nahi, balki aise logon par mushtamil hai, jo naam e islam hi rakhte hain, to iski shirkat ki sharan ijazat nahi ho sakti" (age farmate hain) congress ki shirkat haram hai congress se bachna musalmano par lazim hai, congress islam aur musalman ki dushman hai, congress se bhi musalmao ko koi fayeda naa hoga,
Fatawa Mustafawiya Safah:500

Note: ye tamam Dalail to takriban 50 se 90 sal purane naqal ki gain hain, aur aaj BJP ki hukumat aate hi, musalman ke halat aur unke sath kya rawiyya ikhtiyar kiya jaa raha hai ye kisi se poshida nahi, kahi, hami se hindustani hone ki sanad ke tor par "bharat mata ki jaye" kehne ko kaha jata hai to kahi, Gaye ke gosht ke shak me musalman ko qatal kiya jata hai to kahi, **"saman adhikar saman qanoon**" par zor de kar kufr thopne ki baat kahi jati hai,
Aur raha **AIMIMI** jamat ke talluq se to iski mujhe koi tehqiq nahi, naa koi tehrir kisi ulama ki is jamat ke mutabik mil saki, aur naa me inke aqaid wa nazariyat se waqif, aur na me rajniti walo se koi khas wasta rakhta ki unse maloom kar saku, kyunki **"har ek apne bade ki badai karta hai"** han, itna zarur hai ki agar Hujjat ul islam **MUFTI HAMID RAZA KHAN (rehmatullah alaiy)** ki tamanna poori karte huye koi sunni tanzim Qaim kare to MARHABA.
"KHUDA KHAIR SE LAAYE WO DIN BHI NOORI"
وهُو تعالىٰ أعلمُ بالصـواب

Suwal no. 970
Assalam Alaikum Hazrat, ye bataye namaz padhte waqt agar Rona aa jaye ya Poori namaz rote huye padhe to kya namaz hogi?

Jawab: 970 بسم الله الرحمن الرحيم
Namaz me rona Dard ya musibat ki wajah se ye alfaz, AAH, UH, UFF, TUF, nikal gaya ya awaz se rone me ye huruf Paida ho gaye to **NAMAZ FASID** ho gai, yani tut gai Or rone me sirf aansu nikle awaz ya hurf nahi nikle to harj nahi, (Fatawa Alamgiri)
والله أعلمُ بالصـواب

Suwal no. 971
Hazrat kafir ko paisa dekar usse bayaj le sakte hai or us paise se apne ghar ka kharcha chala sakte hain hawale ke sath btae ?

Jawab:971 بسم الله الرحمن الرحيم
G, han kafir ko paise de kar usse us paise par zyada raqm le sakte hai, aur wo sood nahi apne jo use suwal me byaj likha hai wo ghalat hai, har zyada raqm ka naam byaj nahi hota sood wo hai jise shariat ne sood kaha, aur jise sood nahi kaha to use ham apni aqal se sood qarar naa den,
Hindustan ke kafir harbi hai, islye agar koi yahan ke kafir ko qarz de kar zyada raqm li jaye yani, ek kafir ne zaid se kaha, ki tum mujhe Rs .5000/- Do, me apko wapas karte waqt Rs. 6000/- Dunga to zaid ke haq me ye za'aid 1000 sood nahi. Aur ise sood samajhna logo ki ghalat fehmi hai. Hadis me farmaya
لا ربا بين المسلم والحربي في دار الحرب :

Kafir harbi aur musalman ke darmiyan sood nahi.

Hazrat Faqih e Millat Mufti Muhammad Jalaluddin Amjadi (alaihirrehma)
Fatawa Faizur Rasool Jild:2 Safah:391 par farmate hain,
“yahan ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Aur Tafseer e Ahmadiya Safah: 300 par hai ki
“za’id raqm sood ki niyat se naa le”

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 972
Hazrat aj main kahi kaam se gya tha to, Jab waha se wapas aya to jis cab se aya usko kiraya dena Bhul gya, Mujhe room pe ane ke baad yaad aya. Aur Iska hukm kya he, aur Ab mujhe kya karna chahiye ?

Jawab: 972 بسم اللہ الرحمن الرحیم
Agar wo cab sarkari thi to us jaisi kisi bhi sarkari cab ko paise de do, taki wo sarkar ke khate me pahuch jaye, agar wo cab kisi pvt. Company ki thi, aur uski aur bhi cab chalti hain to bhi, kisi bhi cab wale ko paise de do, jab ki apni taraf se, us company me raqm chali jaye, aur agar, wo personal thi to, aap us raqm ko sadqa to kar do, magar zindagi me jab wo mile to fir dene honge warna maf karwane honge, kyunki apki niyat paise marne ki nahi thi, aur allah qiyamat me apka hisab behtar karega, aur allah bakhshne wala mehrban hai, aur dilo ki janne wala
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 973
Jab dargah par aurato ka jana mana he to aurate haj par kyun jati he or haj kyun kara jata he or haj kiyo farz he.

Jawab: 973 بسم اللہ الرحمن الرحیم
Siwaya roza e rasool ke har qabar par hazri aurat ki najaiz o gunah hai, aur haj kisi mazar par nahi hota, aur kaaba mazar nahi hai, aur har aurat par haj farz nahi, naa aurat akele jaa sakti hai, ye maldar par zindagi me ek bar farz hai, aur jo ibadat farz hai, usme mard aurat ek hi hukm me hai, chahe namaz, roza ho ya haj, haj karne ka zikr quran me aya hai, allah ne iska hukm diya hai, islye farz hai, hadiso me iski tafsil darj hai,
واللہ تعالٰی اعلم

Suwal no. 974
Hazrat ham ye janna chahete hai ki kiya hara rang masjid ki diwal ya kisi aur diwal ke neeche bodar par lagana mana hai jahan se chappal jute pahen kar guzarna ho ?

Jawab:974 بسم اللہ الرحمن الرحیم
Mana nahi hai, naa gunah, laga sakte hai, aur masjid me laga diya to ab fir se badal bhi nahi sakte kyunki masjid me logon ke chande ki raqm aati hai, aur is tarah zaya nahi kar sakte, masjid ke member uske malik nahi, jo bar bar rang badale, agar hara kar diya to harz nahi, nahi kara to, naa karne ka mashwara de do, aur bad mashwara bhi kar den to bhi koi bat nahi, **“ba-adab, banaseeb, be-adab benasib”**

والله تعالٰی اعلم

Suwal no. 975
Hazrat Koi kapda dhobi ko dhulne ke liye dia kya wo kapda pak honga use pehen kar namaz padh sakte hain aur wo dhobi kafir ho aur hame ye bhi nahi pata hota hai ki wo kapda kaise pani se dhota hai details ke sath btaye ?

Jawab: 975 بسم الله الرحمن الرحيم
Dhobi ke han, se jo kapde dhul kar aate hain, **wo pak hote hai**, jab tak unme koi zahiri najasat, (nishan, badbu) naa ho, fiqh ka ek qaida hai ki, **"yaqeen, shak se zail nahi hota"**
Yani kewal shak karne se ye pak hai ya nahi, pak pani se dhula hai ya nahi, kapda napak sabit nahi kiya jaa sakta, Aur ek kam aur bhi ho sakta hai ki jab dhobi ko kapda den, to napaki ki jagah ko pehle khud dho kar pak kar len, fir de,
Fatawa Amjadiya Jild:1 Safah:31 par hai
"behtar to yahi hai ki pak karke dhobi ko kapde diye jayen, aur napak kapda (bhi) diya to dhul kar pak ho jayega"
وهُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 976
AssalamuAlaikum, Hazrat Aprilefool manana kaisa hei? Aur Jo Aprilefool Manaye uske liye Shariat me kya Hukm hei ? Rehnumayi farmaye. JazakALLAH

Jawab: 976 بسم الله الرحمن الرحيم
APRILFOOL QURAN E SUNNAT KI ROSHNI ME,
Apki janib se group AHLE SUNNAT me mujhe ye suwal 31 March 2016, ko mila, aur aap agle din yani 1 April ke baare me hi shariat ka hukm puchhna chahte hai, Awwal me dast-basta apki khidmat me, ye arz karunga ki, is tarah ke suwal jisme ek din bhi waqt naa diya gaya ho kuchh din pehle puchha kare, me agar is jawab ko dene me 1 din bhi der karun to jawab ki value nahi hogi, (kyunki 1 april jaa chuka hoga) isilye, saare kam chhor kar, (jo is jawab se bhi zruri the) ise apki khidmat e alishan me rawana kar raha hu, taki, Aapne jis niyyat se ye suwal kara hai ki musalman is fitna e azeem se bach sake to allah apko aur mujhe iska zarur sila de, (AMEEN, AMEEN), aur ye shikwa nahi mashwara hai, (allah qubool karne ki tofiq de)

EK FITNA E AZEEM, Aprilfool, yani ek aisa din jisme logon ko (chahe, muslim ho ya gair muslim) janbujh kar jhuth bol kar dhoka diya jaata hai, aur khushi manai jaati hai**, ye HARAM HARAM ASHAD HARAM He,**
Mufti Amjad Ali Azami farmate hain
"jhooth aisi buri cheez hai, ki har mazhab wale iski burai karte hain, tamam deeno me ye haram hai, Islam ne isse bachne ki bahut takid ki,

Farmata hai, tumhe Sach bolne wali zuban dene wala TUMHARA ALLAH Quran me
Surah Aal e Imran Ayat 61
"jhooto par allah ki lanat daalen"
Aur farmata hai
Surah Baqra Ayat :10
"aur unke liye dardnak AZAB hain badla unke JHOOT ka
Or Ummat e Haadi Rasool e Azam Ke Farmane IBRAT NISHAN hain,
Sahi Bukhari aur Muslim me hai,
"jhooth se bacho, jhooth fujoor ki taraf le jata hai aur fujoor jahannam ka rasta dikhata hai, aur adami barabar jhooth bolta rehta hai, aur jhooth bolne ki koshish karta hai, yahan tak ki allah ke nazdik jhootha likh diya jata hai"

Hadis Tirmizi me hai
Jab banda jhooth bolta hai, uski badbu se firishta ek meel (mile) door ho jata hai,

Hadis Abu Dawood me hai,
Badi khyanat ki baat ye hai ki tu apne bhai se koi aisi bat kahe aur wo tujhe us baat me sacha jaan raha hai, aur tu usse jhooth bol raha hai
(yani aise andaz se jhooth bolna ki samne wala apko sacha samajh bethe aur use pata bhi nahi ki aap use dhoka de rahe ho, ye bhi khayanat hai)

Ab raha ye kuchh school collage ke, padhe likhe kehte hai, ki hamare dil me to bas mazak karne ki niyat hai, ham sach me use dhoka nahi de rahe, to unhe jaan lena chahiye ki kya MAZAK me is tarah jhooth bolna ki samne wala sach samajh jaye ye HARAM, to use in hadis par gaur kar lena chahiye,

Hadis Musnad Ahmad me hai
"momin me tamam khaslate ho sakti hai, magar khyanat aur JHOOTH nahi"
(yani, sacha momin kabhi (mazak me bhi) jhooth nahi bolta)

Imam Malik ne ye hadis Al Mut'a me naql ki jiska mafhoom hai,
"momin buzdil ho sakta hai, momin kanjoos ho sakta hai, momin JHOTHA NAHI ho sakta,
(yani sacha musalman kabhi jhooth bolne wala nahi ho sakta,)

Ab koi kahe ki ye to mehez ek khail hai to uske liye bhi me ek **farmane e mustafa** pesh kar deta hu, (QUBOOL KARE YA NAA KARE)

Tirmizi, Abu dawood ibn majah,me hai
Jitni cheezo se adami khail karta hai, sab batil hain (magar 3 ke)

Musnad Ahmad Me hai
Banda us waqt tak sacha momin nahi ho sakta jab tak **mazak** me bhi jhooth bolna chhod naa de,

Ab agar ye mana jaye ki ye khail hi hai, to kya ye khel shariat ka khel hai, kya iski ijad yahoodi nasara ne nahi ki, aur in yahoodio nasara ke bare me Farmata hai ALLAH KAREEM apne QURAN E AZEEM me (Surah maida, Ayat 51)
"Aye iman walo yahood o nasara ko dost naa banao, .. aur tum me se jo koi un se dosti rakhega, to woh unhi me se hai, "
Aur Farmaya qaum ko raah e jannat me le jaane wale hadi o maula ne :- مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَمِنْهُمْ
(jo shakhs jis qaum se mushabihat kare wo unhi me se hai,)

Aur aaj yahoodi nasara ke aprilfool manane walo tadad badane walo KO ye hadis bhi yad kar leni chahiye,
من كثر سواد قوم فهو منهم (jisne jis qum ki tadad badai woh unhi me se hai)

Aur tum jiski dosti me aa kar jhooth bolte ho, to ye hadis bhi yad kar lo.
الرجل على دين خليله فلينظر احدكم من يخالل
"admi apne dost ke deen par hota hai, to gaur kar le, ki kisse dosti karta hai"

Allah se dua hai ki wo musalmano ko is fitna e kazzab, se mehfooz rehne ki tofiq de, aur toba karne walo ki toba ko qubool kare, aur mere liye aur sail ke liye aur ise padhne wale ke liye aur khas kar amal karne aur doosro ko amal karwane ki targib dilane walo KE DILO PAR DAIMI MOHR E HIDAYAT FARMAYE, (BESHAK TU HI HAR MUMKIN PAR QUDRAT RAKHNE WALA HAI,

آمین بجاہ النبی الامین صلی اللہ علیہ والہ وسلم
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 977
AssalamuAlaikum, Zaid ko uske Dost se 50 lakh ka Home Kharidna hai, Agar wo Home cash me kharidata hai to usko income tax wale pareshan karenge to Usko Bank se Home Loan Leni padegi Majburi me, To kya Bank se Home Loan le sakte hei ? Aur Agar Bank se Loan lia to uska interest bhi dena padega to kya is surat me Loan lena jaiz he ? Rehnumayi farmaiye

Jawab:977 بسم اللہ الرحمن الرحیم
Hind ke bank se home loan lena jaiz hai,
واللہ تعالٰی اعلم

Suwal no. 978
Salam, bhai aurto ka mazar dargaah jane par manahi hai aur agar kisi aurat ne irada kiya aur mazar ke liye ghar se nikli to fariste uske har qadam par lanat bhejte hai, ye maine suna hai kya koi sanad mil sakti hai iski?

Jawab:978 بسم اللہ الرحمن الرحیم
Fatawa Razawiyya Jild:9 Safah:542 se padh lijiye, is masale par poori tafsil o dalail maujood hain
واللہ تعالٰی اعلم

Suwal no. 979
Nabiullah naam rakhna jaiz hai ?

Jawab: 979 بسم اللہ الرحمن الرحیم
Najaiz o Gunah hai, jiska maina hota hai **Allah ka NABI**, to gair nabi ko nabi kehna hargiz jaiz nahi, jaisa ki

Bahar e Shariat Jild:3 Safah:605 par hai
Muhammad Nabi, Ahmad Nabi, Muhammad Rasool, Ahmad Rasool, Nabiuzzama Naam rakhna NAJAIZ HAI, Balki baz ka naam **NABIULLAH** bhi suna gaya hai, gair nabi ko nabi kehna hargiz jaiz nahi ho sakta
واللہ تعالٰی اعلم

Suwal no. 980
Hazrat agar koi kisi ke ghar se pani mangaye or pani lane wale shakhs se raste me hi koi wo pani mang le to kiya wo us shakhs ko pani pila sakta he, ya kiya wo khud bhi wo pani pi sakta he. ya wo pani pahile us tak pahucha na zaroori he jo pahle mangwa ya tha ?

Jawab: 980 بسم اللہ الرحمن الرحیم
Jisko pehle sakht zarurat ho de diya jaye, warna pehle use de, jisne mangwaya hai,
واللہ تعالٰی اعلم

Suwal no. 981
Hazrat kisi women ne Gusal (Gusal farz hai) kia aur namaz, quran padhi fir usko pata chala ki uske anguthe(thumb) me nelpolish lagi hai to ab kya karna hoga ?

Jawab:981 بسم اللہ الرحمن الرحیم
agar nail polish ki parat wuzu me nakhoon par pani behne se rokti hai to wuzu ghusl me ise saf karna farz hoga, warna ye taharat me rukawat hai, is tarah naa wuzu hoga, naa gusl e wajib ada hoga, aur wo namaz jo is wuzu, gusl ke sath ada ki gain, fir se dohrana hogi,

واللہ تعالٰی اعلم

Suwal no. 982
Assalamu Alekum Mohtaram, Mera Sawal Hai Ki Agar Istenje Ke Bad Poori tasalli Hone Ke Bad Aap Khade Hon Or Aisa Mesoos Ho Ki Peshab Ka Qatra Nikal Gaye Ya Kapde Ke Upar Se Dekhne Pe Ye Andaza Ho Ki Qatra Nikal Gaya To Kya Us Halat Me Ham Pak Honge Namaz Padh Sakenge? Or Aisa Bar Bar Hota Hai Is Pure Mamle Pe Roshni Dalen Mehrbani Hogi

Jawab: 982 بسم اللہ الرحمن الرحیم
Shariat ki istilah me napak hona use kehte hain jabki gusl farz ho jaye, magar awam peshab ke qatre lagne par khud ko napak guman karti hai, jo ki ghalat he, peshab karne se gusal wajib nahi hota albatta wuzu tut jata hai, aur peshab ki qatre, agar kapde par ek dirham ki golai se zyada fele to is surat me bina wo jahga dhoye ya nichla kada badle namaz nahi hogi, aur agar wo qatra ek dirham ki golai ke barabar hai to **namaz makruh tehrimi aur dohrana wajib hai, aur agar wo ya chand qatre mil kar bhi ek dirham se kam hai, to pak karna sunnat hai, is akhri surat me namaz ho jayegi,** behr hal har tarah saf kar lena hi chahiye, magar aise shakhs ko nahane ki zarurat nahi, aur kisi ko qatre ki bimari hai, yani kisi namaz ka koi waqt poora aisa nahi guzarta ki qatra naa aye, to ye ujr e sharai hai, is surat me ye shakhs, wuzu karke us wuzu se jitni namaze padhega ho jayegi, ab iska wuzu qatra ane se nahi tutega, balki namaz ka waqt khatam hone se wuzu tut jayega,

Fatawa Amjadiya Jild:1 Safah:30 par hai
“agar ye (qatre ka) marz hadd e shara ko pahuch gaya ho, yani ek waqt poora aisa guzar gaya ki, taharat ke sath farz namaz ada na kar saka, to weh mazoor hai, waqt me ek bar wuzu kar le aur jitni chahe us wuzu se namaz padhta rahe, us qatre ke ane se uska wuzu naa jayega, balki uska wuzu khuruj e waqt(waqt jaane) se tutega.
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 983
Agar koi shakhs aisi halat mein he ki us par gusl wajib he aur wo jaan boojhkar usi halat mein namaaz padh leta he to use kya karna chahiye

Jawab: 983 بسم اللہ الرحمن الرحیم
Namaz ko hakir jante huye ya halka samajhte huye ki bas ruku sujood hi to karne hai, aur halat e napaki me namaz padhna kufr hai, uske saare amal e nek zaya ho jayenge, aur agar shadi shuda tha aur mureed tha to ye mamlaat bhi khatam ho jayege, warna haram he
واللہ تعالٰی اعلم

Suwal no. 984
Assalamuwalekum Hazrat, kya wazu ke liye koi ek bartan fix kar key us se wazu kar saktey hai kya ?

Jawab: 984 بسم اللہ الرحمن الرحیم
Koi harz nahi
واللہ تعالٰی اعلم

Suwal no. 985
Hazrat wuzu sirf bismillah padh ke suru karne se ho jayegi ya nahi ?

Jawab: 985 بسم اللہ الرحمن الرحیم

Wuzu bismillah ke bagair bhi ho jayega, aur **wuzu se pehle tasmiha, ahanaf me sunnat hai**, aur bagair bismillah wuzu karne se jis hisse par pani bahega bas wo pak ho jayega, aur bismillah pad kar wuzu karne se sar se sara badan paun tak pak ho jayenge, aur agar wuzu se pehle is tarah padh le
بسم اللہ و الحمد للہ to jab tak wuzu rahega firishte nekiyan likhte rahenge,
واللہ تعالٰی اعلم

Suwal no. 986
Kya rasulullah sallallahu alaihi wasallam ka saaya tha daleel ke saath jawaab dein, Hame ummeed hai hame jald hamare sawaalon ke jawaab mil jayenge

Jawab: 986 بسم اللہ الرحمن الرحیم
(khutba)- tamam tarif us allah ki jo noor hai zamin o asman ka, aur har saye se pak, magar sab uski rehmat ke saye me aur karam ke ummidwar, aur durood o salam ho us muqaddas hasti par, jo aaj bhi apna saya kiye huye hai, khaksaro par, aur unke saye me hi aram payenge, kal tapish e mehshar me, aur aal o ashab par, aur khususi salam BAREILY ke tajdar, jo hame sikhate rahe, ki,
"ham siyakaro pe ya rab tapish e mehshar me,
Saya afgan ho tere pyare ke pyare gaisu"
aur farmate hai, alaHazrat ke, **"SAYE ka SAYA na hota hai naa saya noor ka"**

Al-Jawab: بسم اللہ الرحمن الرحیم
Beshaq ap madine ke tajdar ka saaya nahi tha, jaisa ki
فقد اخرج الحکیم الترمذی عن ذکوان ان رسول اللہ صلی اللہ تعالٰی علیہ وسلم لم یکن یرٰی لہ ظل فی شمس ولا قمر
(hakim tirmizi ne zakwan se riwayat kiya-huzur ka saya nazar na ata tha, naa dhoop me na chandni me)

Imam Jalaluddin siyuti ne **Khasais e kubra** me naql kiya ki
قال ابن سبع من خصائصہ صلی اللہ تعالٰی علیہ وسلم ان ظلہ کان لایقع علی الارض وانہ کان نورا فکان اذا مشٰی فی الشمس اوالقمر لاینظر لہ ظل قال بعضھم ویشھد لہ حدیث قول صلی اللہ تعالٰی علیہ وسلم فی دعائہ واجعلنی نورا
(ibn e saba ne kaha, huzur ki khususiyat me se hai ki aap ka saya zameen par naa padhta, aur aap noor mehez the, to jab dhoop ya chandni me chalte, aap ka saya nazar naa ata, baz ulama ne farmaya iski gawah weh hadis hai, ki huzur ne apni dua me kaha, "mujhe noor kar de"

Aur **sharah shami** ne **tirmizi** se iski hikmat ye naql ki, ki kahi koi kafir apke saye par per naa rakh de, isme apki tohin hai"

قال عثمان رضی اللہ تعالٰی عنہ ان اللہ ماوقع ظلک علی الارض لئلایضع انسان قدمہ علی ذٰلک الظل
(Hazrat usman ghani ne huzoor se arz ki beshak allah ne huzoor ka saya zameen par naa dala, ki koi shakhs us par paun naa rakh de,

Allama sulaiman jabal Futuhat e Ahmadiya me Farmate hai:
لم یکن لہ صلی اللہ تعالٰی علیہ وسلم ظل یظھر فی شمس ولا قمر
(huzoor ka saya na dhop me zahir hota naa chandni me)

Sharah Shifa Sharif me hai
من اسمائہ صلی اللہ تعالٰی علیہ وسلم قیل من خصائصہ صلی اللہ تعالٰی علیہ وسلم انہ اذا مشٰی فی الشمس والقمر لایظھر لہ ظل
(huzoor ka ek naam NOOR hai, huzoor ke khasais se shumar kiya gaya ki dhoop aur chandni me chalte to saya na paida hota)

Shaikh Abdul Haq Muhaddis e Dehelvi Madarijun Nabuwa me farmate hain:
ونبودمرآنحضرت را صلی اللہ تعالٰی علیہ وسلم سایہ نہ در آفتاب ونہ در قمر

(sarkar ka saya suraj aur chand ki roshni me naa tha)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 987
Agar kisi Hafiz se shop me quran padhwaya jaye to ye kaise pata lagaye ke Hafiz sunni hai ya 24 hai, Hazrat zara rosni dalen,

Jawab: 987 بسم اللہ الرحمن الرحیم
Sahaba apne darmiyan kisi ko parkhna chahte the ki wo musalman hai ya munafiq, to uske samne **HAZRAT ALI KA ZIKR** shuru kar dete, agar momin hota to chehra khil jata agar munaqif hota to chehra murjha jata, thik waise hai, ab agar aaj Hazrat ali ka zikr kara jaye to 24 no. bhi zikr me shamil ho jayega, or kahega ki ham bhi ali ko mante hai, to zarurat hai, kisi aise mard e momin ka zikr kara jayege jo momin aur munafiq me farq kar de, aur wo hasti hai **BAREHLY KE TAJ-DAR, ALAHAZRAT, IMAM AHMAD RAZA,** jinke zikr se momin khush aur munafiq, ke chehre par dozakh ka azab saf nazar aata hai, bas aap maloom karlo ki maslak e alaHazrat ko manne wala hai, ya nahi "**jo raza ka nahi wo hamara nahi"**
واللہ تعالٰی اعلم

Suwal no. 988
Main jab masjid pahucha to zohar ki namaaz ki jamaat khadi huyi thi. Main wuzu kar ke jamaat me shamil ho gya. farz se farig ho kar chhooti huyi sunnate kis darmiyan padoon ? Jaise namaz johar hai 4 farz pad liye, Fir kis ke bad kya aur kitni padu..?

Jawab: 988 بسم اللہ الرحمن الرحیم
4 farz padh liye, ab 2 sunnate padho, fir do nafil, aur akhir me wo chaar sunnat jo chhoot gai thi, padh lijiye, aur iske baraks bhi jaiz hai,
واللہ تعالٰی اعلم

Suwal no. 989
Agar koi aurat talaq chaha rahi hye magar aadmi nahi de raha hye us surat me keya karna chahiye

Jawab:989 بسم اللہ الرحمن الرحیم
Bila ijazat e sharai, aurat ka talaq ka mutalba karna gunah hai, aur sharai urj hai aur shohar talaq na de to usse maal ke badle talaq hasil kar le, Maal ke badle nikah khatam karne yani talaq hasil karne ko khula kehte hai, maslan. Mard aurat ko apne sath nahi rakhta yaa ghar nahi aata, naa talaq dene par razi nahi aurat kuchh maal ya meher ke maal ke badle talaq hasil kare ye khula hai,

Khula aur talaq ka haq shohar ko hai, shohar zulm karta ho or naa talaq par razi hai naa khula par to aurat qazi ke pas jaa kar surat e hal byan kare, qazi nikah ko (bad tehqiq) khatam karega,
واللہ تعالٰی اعلم

Suwal no. 990
Assalamu Alaikum Hazrat Sawal ye hai Ki Sadqa kab kitna aur kis tarike se Dena chahiye. Apne Jaan aur maal ka ?

Jawab: 990 بسم اللہ الرحمن الرحیم
Sadqa ya fitra ya zakat jo wajiba me se hai, namaz e eid se pehle de dena chahiye, aur ye har shakhs par uske mal ke hisab se he, jis par 52.5 tola chandi ya itni qeemat ka mal ho, aur ye aaqil, baligh, aur sal guzar chuka ho aur fitra maal par nahi shakhs par wajib hai, iske alawa jo sadqa nafil karna chahe, jaise masjid me chanda aur koi deeni ya zaruri nek kam me sarf to uska koi waqt aur raqm tey nahi, jitne dega utna sawab, aur aisa nahi ki bahar dena hi sadqa hai, balki koi shakhs apne ghar walo par jo mal kharch karta

hai wo bhi sadqa hai, yaha tak ki apni **biwi ko ek luqma uske munh me de wo bhi sadqa hi hai**, apne musalman bhai ka dil khush karna bhi sadqa hai,
واللہ تعالٰی اعلم

Suwal no. 991
Hazrat me ye poochna chahta hoon ke agar koi woman pragnent ho to us doran talaq jayaz hai ya nahi

Jawab: 991 بسم اللہ الرحمن الرحیم
G, ho jayegi, halat e hamal me talaq di to, sahi ye hai ki talaq waqeh ho jayegi, jaisa ki
Fatawa Faizur Rasool Jild:2 Safah:111 par hai
"halat e HAMAL aur ghusse me talaq ho jayegi"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 992
Namaz ka waqt ho gaya hai ya namaz ka waqt jane wala hai to kya agar waha par masjid na ho aur musalman ka ghar(home) na ho to kya ham gair muslim ke "IBADAT KHANA YA UNKE GHAR ME NAMAZ ADA KAR SAKTE HAI" ? HAZRAT RAHNUMAYI FARMA DE INSHA ALLAH.

Jawab: 992 بسم اللہ الرحمن الرحیم
Pehli surat ki **"namaz ka waqt ho gaya"** to kisi bhi namaz ka waqt shuru hote hi foran khatam nahi ho jata, abhi waqt hua hi hai, kahi jagah talash karega to mil jayegi, aur namaz padhne ke liye masjid ya musalman ka ghar zaruri nahi, road ke side, jaha zameen sukhi ho to namaz padhi jaa sakti hai, aur agar waqt tang hai, ki naa masjid hai, na ghar, to bhi side me khule me park me namaz ada ki jaa sakti hai, aisi surat me masjid talash kar ke waqt nikal dena jaiz nahi, kuffar ke ibadat khane me namaz padhna gunah aur makruh tehrimi hai, Jaisa ki Bahar e Shariat Jild:1 Safah:630 par hai
"Kuffar ke ibadat khano me namaz padhna makruh hai, ki weh shaitan ki jagah hai, aur zahir karahat TEHRIMI hai, balki kuffar ke ibadat khano me jana bhi mana hai"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 993
لسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ..... Mera suwal hai ki kuchh msg Ese ate hai jis me likkha hota hai ki aap 10 logo ko send karo aap ko 1 ghante me khushkhabri milegi jis me allah ke name hote hai kya is msg ko aagye send karna chahiye yan nahi agar nahi kare to is me koi gunah to nahi, Is suwal ka jawab de jiye aap ki maherbani hogi

Jawab: 993 بسم اللہ الرحمن الرحیم
Apne jo suwal me likha haqiqat bas itni nahi hai, balki isse bhi zyada hai, pehle ye riwaz tha ki juma ke bad masjid me parche baate jaate the, jisme ek khwab likha hota tha ki jo ise chhapwaye to murad poori hogi, aur ek riksha wale ne chhapwaya to use ek cror ki lotry lag gai, or ek shakhs ne jhuth samajh kar fek diya to uska beta mar gaya, wagera wagera,,, ab kyunki naya daur hai, to shaitan bhi naye tariqe lata hai, ab parche khatam to whatsapp par ye kam chalu ho gaya, aur shariat ki roo se ke kam BID'AT hai, aur musalmano ko be-dalil bato se dhoka dena hai, joki msg forward karne wala khud nahi janta ki, kaha se ye bat sabit hai, hadis me hai **"kisi shakhs ke jhoota hone ke liye bas itna hi kafi hai ki wo suni sunai bat ko age bada de,"** na iski koi asl naa isme sawab na isse murad poori hone ka koi wasta, bhala ek shakhs jo na namaz padhe naa use quran aye aur pure din whatsapp chala kar, bas ye msg kare to uski murad kaise poori ho sakti hai ? ye shaitan ki ek chaal hai, jo nojawano ko haqiqi ibadat se door karke, is fizool bato me laga deta hai, aur kam ilm rakhne wale inme aa bhi jaate hai, aur herani ki baat ye hai ki, mene is tarah ke jitne bhi parche dekhe, sab me **lotry riksha wale ki hi lagti hai, aur ameer ka beta hi marta hai**, musalmano ko is tarah ke msg aage forwad karne se parhez chahiye, aur be-dalil aur be-tehkik- aur be-

hawala msg, to waise bhi nahi karne chahiye, aur **whatsapp** par waqt zaya karne se behtar hai ki apni qaza e umri namaz poori kar li jaye, **Quran e pak** me Rab ka irshad hai
"aye iman walo agar tumhare pas koi fasiq khabar laye to uski tehqiq karo".

magar tehqeeq ka waqt kis par? naa msg bhejne wale ke iman ka pata na uske aqeede ka pata, bas forward kar diya, aur MANNAT AAJ TAK POORI NAA HUI HOGI.
واللہ تعالٰی اعلم

Suwal no. 994
Agar koi shakhs aisi halat mein jaanboojh kar namaaz padhta he ki uski namaaz makroo-e-terimi ho jayegi aur us namaaz ko na dohraane ki niyat kar le aur wo yahi galti bar bar janboojhkar dohraye to kya hoga.

Jawab:994 بسم اللہ الرحمن الرحیم
Makruh tehrimi fel karne wala chand bar karne ke sabab hi fasiq ho jata hai, aur is par is fel se baz aa kar sachi toba karna lazim ho jaati hai, aur ye wajib ka muqabil hota hai, jis tarah wajib par amal zaruri hai usi tarah **makruh tehrimi se bachna zaruri hai**, makruh tehrimi haram ke karib hi hota hai, to aisa shakhs fasik hai, aur ise chahiye ki toba kare aur wo namaze jo is haal me padhi hai, unhe fir se dohraye, aur is fel ko karne ki wajah se gunahgar bhi hua,
واللہ تعالٰی اعلم

Suwal no. 995
Hazrat jis naat aur salam me music ka istemal kia gaya ho kya aisi naat sunna jayez he?

Jawab:995 بسم اللہ الرحمن الرحیم
Mazameer (music) ka sunna haram hai, aisi naat, aur qawwali jisme musical instruments istimal kiye gaye ho uska sunna gunah hai, Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 996
Assalamu Alaiykum, Kisi ke shohar Ko Dusri Shadi karna ho aur Wo Apni biwi se ijazat le aur biwi nahi de ijazat to Kiya Dusri shahdi kar sakta hai, Barah karam Tafsil main Bataiye

Jawab: 996 بسم اللہ الرحمن الرحیم
Shadi kar sakta hai,
واللہ تعالٰی اعلم

Suwal no. 997
Hazrat koi aurat rat me koi halka libas (lower T-shirt, Gaun) paihan kar soye to koi haraz hai ? Rehnumai farmae.

Jawab: 997 بسم اللہ الرحمن الرحیم
Libas agar aurato wala hai, aur aurat apne shohar ke sath bistar par hai, to halka pehnne me ya koi bhi aurat wala libas pehnne me harz nahi, aur agar ghar me na-baligh, magar samajh rakhne wale bachche maujood hai, aur sab ek kamre me sote hai to is tarah koi aurat pehn kar sona khud pasand nahi karegi, ha agar kamre alag alag hai to bhi harz nahi, aur gair-shadi shuda bhi isi bat ka lihaz rakhe, magar suwal me jo t-shirt ka zikr hua, wo shayad aurat ka libas nahi, balki ye yahoodi qaum ki aurate mardana libas ikhtiyar karti hai, aur hadis me isse mana farmaya hai ki "us aurat par lanat jo mardo se mushabihat kare aur Hadis me hai- :- مَنْ تَشَبَّہَ بِقَوْمٍ فَھُوَمِنْھُمْ
(jo shakhs jis qaum se mushabihat kare wo unhi me se hai,)

Lihaza ap dekh le, halke libas pehn kar sona gunah nahi, magar ghar me kon kon hai bas ye dekha jayega, Tanha hai to harz nahi, apne shohar ke sath hai to harz nahi, agar kamre me hai ya nasamajh bachche ke sath hai to bhi harz nahi,
واللہ تعالٰی اعلم

Suwal no. 998
Hazrat fasik ka kya matlab hota he

Jawab: 998 بسم اللہ الرحمن الرحیم
Firoz ul lughat safah: 922 par hai
Fasiq- (فاسق) - Gunahgar, badkar, jahannami, jhotha,
واللہ تعالٰی اعلم

Suwal no. 999
Kya biwi apne sohar ka name le sakti he ya sohar apni Biwi ke name le sakta he sariyat me Kya he

Jawab: 999 بسم اللہ الرحمن الرحیم
Biwi ko shohar kaa naam le kar pukarna makruh hai, Or hamare nazdeek haya ka takaza yahi hai ki shohar bhi biwi kaa naam naa le, Hadis e pak me hai ki HAYA IMAN SE HAI, Or naam le bhi le to gunah nahi,
واللہ تعالٰی اعلم

Suwal no. 1000
Assalamu alaikum Hazrat, Nikah ke jaiz ahkam kya hai aur deen ke hisab se kya tariqa hai ?

Jawab: 1000 بسم اللہ الرحمن الرحیم
Nikah ke jaiz ahkam bas itna hai ki, **sharai meher ke sath do gawaho ki maujoodgi me ijab o qubool kar liya jaye, isse bhi nikah ho jayega**, aur khutba, aur nikah masjid me hona aur ailaniya hona, juma ke din hona mustahab, aur har kam nikah me jaiz hai, jise shariat pasand kare, yani musalmano ko achha khilana wagera, aur har wo kam najaiz hai, jise shariat ne mana kiya ho jaise, dulah ke mehndi lagana, nach gana, mard aurat ka ek sath khana, joote churana, aur fizool kharch wagera wagera, isme baz kam haram hai, aur gunah e kabira hai, jisse bachna chahiye, Aur hadis me "**kam bojh wale nikah ko barkat wala nikah qarar diya gaya,**"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1001
Gusal me kitne farz hai or konse hai

Jawab: 1001 بسم اللہ الرحمن الرحیم
Gusl me teen farz hai, kulli karna, nak me pani chadana, aur pure badan par pani bahana
واللہ تعالٰی اعلم

Suwal no. 1002
Hazrat namaz me gardan ki haddi dikhne se namaz ho jaegi ki shirt ka uper ka batan band karna hoga ?

Jawab: 1002 بسم اللہ الرحمن الرحیم
Kurte/shirt ke upar ke batan khule rehne ki chand surate hai, yani, kurte ka pehle gale ka batan khula hai, jisse sirf gala ya hasli ki haddi nazar aa rahi hai jaisa ki suwal me hai, to is surat me namaz ho jayegi, aur agar haddi se niche ke batan khule hain jisse seena nazar aa raha hai, aur usne upar koi kapda bhi nahi pehna jisse seena chhip sake, to **is surat me namaz makruh tehrimi hogi**,

Waqarul Fatawa Jild:2 Safah:76 par hai
"hasli ki haddi se neeche sina hai aur upar gala hai, gale ke khule rehne me koi harz nahi, lekin gale se neeche ka hissa is tarah khula rakhna ki jo kapda pehna hai uske batan bilkul naa lagaye gaye ya upar ke batan is tarah chhor diye gaye ki jinse hasli ki haddi aur sine ka hissa khula rahe, aur us kurte ke upar doosra kapda pehen liya maslan sherwani wagera to namaz makruh hoti hai, aur agar doosre kapda pehn kar uske batan laga liye gaye to makruh nahi, ya kurta kamees wagera is tarah banai gai aur gala itna gehra kata gaya, jiske batan lagane ke bad bhi hasli ki haddi nazar aati hai to isme bhi karahat nahi"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1003
Hazrat Kya sasur apni bhahu se apna haath per dabwa Sakta he ya nahi shariat me is bare me Kya kaha gaya he

Jawab: 1003 بسم اللہ الرحمن الرحیم
Agar sasur aisa zaeef ke shehwat ka khauf nahi to paun daba sakti hai, magar kapde ke upar aur ghutno se neeche tak, aur isme bhi koi man'e sharai naa ho, maslan agar aurat ko khud ki shehwat par kabu naa rahega to haram hai, ya shohar is bat ko pasand nahi karta to bhi, aur daur purfitan hai, aise kam se parhez lazim hai, sasur ko chahiye ke ye khidmat apni biwi se le agar wo hayat nahi ya maujood nahi to bete se,
واللہ تعالٰی اعلم

Suwal no. 1004
Hazrat kya Anguthi (Ring) pehn sakte hein? Agar han to Anguthi keisi honi chahie (weight, size) etc. Kya Usme Pathhar lagana jaiz hei ?? Rehnumayi farmaye, JazakAllah.

Jawab: 1004 بسم اللہ الرحمن الرحیم
Mard ko ek chandi ki anguthi wo bhi saare char(4.5) masha se kam aur ek nag ke sath jaiz hai, iske siwa na bager nag ki jaiz aur na ek nag se zyada ki jaiz, aur wazn me chandi ka halqa dekha jayega nag ka wazn shumar nahi hoga, nag koi sa bhi ho aur kitne hi wazn ka ho, jaisa ki

Sadr Us Sharia Mufti Amjad Ali Azami farmate hain,
Mard ko zewar pehenna mutlaqan haram hai, sirf chandi ki ek anguthi jaiz hai, jo wazan me ek mishkal yani sare char (4.5) masha se kam ho, aur sone ki anguthi bhi haram hai, .(age farmate hai) baz ulama ne yashab aur aqeeq ki anguthi jaiz batai, aur baz ne HAR QISM KE PAT'THAR KI ANGUTHI KI IJAZAT DI, aur baz in sab ki mumaniat karte hain, (age farmate hain) anguthi se murad halqa hai, nageena nahi, nageena har qism ke pat'thar ka ho sakta hai,
(agle safah par farmate hai) anguthi ek nageene ki ho aur agar usme kai nageene ho chahe chandi ki ho, mard ke liye najaiz, isi tarah mard ke liye ek se zyada anguthi pehenna ya chhalle pehnne bhi najaiz hai,
Bahar e Shariat Jild: 3 Safah: 426-427-428
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1005
Hazrat sona girwi rakhna kaisa hai us paise se log kuchh kar sakta hai ye nahi aap ise batye ?

Jawab: 1005 بسم اللہ الرحمن الرحیم
suwal wazeh nahi ki sona kiske pas girwi rakha jaa raha hai, kisi kafir ki company me ya kisi musalman ke pas, kya hi behtar ho ki Aap is suwal ki muqammal tafsil likh kar karib ke kisi mufti sahib se fesla le len,
واللہ تعالٰی اعلم

Suwal no. 1006
Sab se pehle salam kis ne our kab kiya Hazrat

Jawab: 1006 بسم الله الرحمن الرحيم
Pehle salam Hazrat adan ne firishto ko kiya,
Sahi bukhari aur muslim ne **abu huraira** se riwayat kiya, farmaya huzoor (alaihissalam) ne:-
"allah ne Hazrat adam ko unki surat par paida farmaya unka qad 60 hath ka tha, jab paida kiya ye farmaya un firishton ke pas jao, aur salam karo, aur suno ke wo tumhe kya jawab dete hain, jo kuchh bhi wo tumhe tahiyyat kare (jawab den) wahi tumhara aur tumhari aulado ka jawab hoga"
واللہ تعالٰی اعلم

Suwal no. 1007
Hazrat koi wazifa bata dijiye karobar se parshan hai, karze me bhi aagaye hain

Jawab: 1007 بسم الله الرحمن الرحيم
Kahi aisi jagah khade ho kar jaha asman aur sar ke bich kuchh chiz naa ho yaha tak ki topi bhi na ho yani khule asman ke niche, Isha ki namaz ke bad**, 500 martaba**, **يَا مُسَبِّبَ الأَسْبَابِ** (ya musabib al asbab) awwal akhir durud 11-11 bar,
Aur fajr ki sunnat aur farz ke darmiya 100 bar سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ ، سُبْحَانَ اللّٰهِ الْعَظِيمِ أستغفر الله (iske liye khula asman shart nahi,) Karobar, karz aur tangdasti ke liye teer e ba-hadaf hai, (magar faraiz aur wajibat ki pabandi shart hai aur haram se bachna lazim)
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 1008
AssalamuAlaikum, Hazrat kuchh log apne aap ko sunni kehte hein lekin Maslak e AalaHazrat se munh modte hein. unse puchhne par kehte hein Humara maslak imam Abu Hanifa hai jab ki imam Ahmed Raza bhi Abu hanifa ke maslak ko manne wale the Hazrat zara iska khulasa kre JazakALLAH

Jawab:1008 بسم الله الرحمن الرحيم
Aisa nahi hai ki maslak e alaHazrat koi nya maslak hai, aur YE logo ke ilm ki kami hai, jiske pas shariat ka sahi ilm nahi hota wohi aisi behki bate karte hai, maslak ka mayena **RASTA** hota hai, to kisi bhi buzurg ka wahi rasta hoga jo **imam azam** ka hai, ya waha tak le jane wala hai, jab maslak e alaHazrat kaha jata hai to iska matlab **ye nahi ki ye 5wa maslak hai** balki ye daur e purfitan me haq aur batil ko wajeh karne ki ek nishani hai, kyunki jab maslak e abu hanifa kaha jata hai to deobandi bhi keh dete hai, ki ham bhi hanfi hai, halaki wo to musalman hi nahi isliye aur saf byan karne ke liye **IMAM AHMAD RAZA ke maslak ka nara ulama ne ijad kiya taki koi deobandi sunni ko dhoke me naa dal sake,** aur ab ye ahle sunnat ke shiar me se hai, lihazaha ab isi par amal kiya jaye, jaisa ki
Fatawa Faqih e Millat Jild:2 Safah:429 par hai,
"mazhab e haq ahle sunnat wa jamat ko zahir karne ke liye, aise lafz ka hona zaruri hai, jo tamam badmazhabo se mumtaz ho, isiliye zarurat ke lihaz se har zamane me, mazhab e haq ko imtiyaz ke liye, alag alag alfaz se yad kiya gaya, jo ahle ilm par poshida nahi, (age farmate hai) jab maslak e alaHazrat kaha jata hai to usse murad wahi maslak hota hai jo auliya e ummat ka maslak hai, (age farmate hai) ISILYE IS ZAMANE ME MASLAK E ALAHAZRAT HI KEHNA ZARURI HOGA, AUR ISSE ROKNE WALA BADMAZHAB HOGA YA HASID,
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 1009
Jamat-e-Islami ki haqiqat kya hai, Yeh koi Firka hai ya fitna hai, Kuchh logo ka kehna hai yeh bhi ek sunni tanzim hai jo musalmano ke hukook ke liye kaam karti hai aur is jamaat me sabhi padhe likhe afraad hi judte hai?

Jawab: 1009 بسم الله الرحمن الرحيم
Ye ek firqa hai, aur har firqa e batila ek fitna hi hota hai, ye sunni tanzim nahi balki ise maudoodi jamat bhi kaha jata hai, aur padha likha chahe jaisa bhi ho jab tak aqaid ka sahi sunni nahi hoga, to sahi musalman nahi hoga, Fatawa Shareh Bukhari Jild:3 Safah:21 par hai,
maodoodi (Jamat e islami), tablighi gair muqallid, huzoor e aqdas ki shan me gustakhi karne ki wajah se kafir murtad hain,"
واللہ تعالٰی اعلم

Suwal no. 1010
Fajr ki namaz ke liye aankh nahi khulti alaram rakhta hu full speakar fir bhi, koi wazeefa ya fir tareeka batayen taaki Namaz Na chhute ?

Jawab: 1010 بسم الله الرحمن الرحيم
Wuzu ke sath soyen aur bistar par let kar, paun samet kar, 3 bar surah zulzila (surah 99) padh kar dil me fajr me uthne ki dua karke so jaye,
واللہ تعالٰی اعلم

Suwal no. 1011
Huzoor sallallahu Alaihi wa sallam ki Namaz E Janazah huyi thi Yaa Nahi, Agar huyi to Namaz kisne parhaayi.? Tafseel se jawaab dein. Meharbaani hogi ?

Jawab:1011 بسم الله الرحمن الرحيم
Huzroo ki namaz janaza ke liye log giroh dar giroh, Aate or namaz ada karte magar koi imam naa tha. Jaise ki Shaikh Abdul Haq Muhaddis e Dehelvi (madarijun-nabuwat) me tehreer farmate hai.

Janaza tayyiar hua to log namaz e janaza ke liye tut padhe, Pehle mardo ne fir aurton ne fir bachcho ne namaz e janaza padhi, Janaza e mubarka hujra e aqdas ke andar hi tha, Bari bari se thode thode log andar jaate the aur namaz padh Kar chale aate the, lekin koi imam naa tha.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1012
Hamare papa pe do makan hai or bechne ka irada nahi hai to qurbani farz hai hamare papa pe ya nahi ?

Jawab: 1012 بسم الله الرحمن الرحيم
G qurbani karna wajib hai, (aur koi man'e shara naa ho)
واللہ تعالٰی اعلم

Suwal no. 1013
Hazrat agar bad aqida deobandi ya wahabi ya koi aur bad aqida azan De to us azan se sunni namaz pad sakta he, ya azan dena padega ?

Jawab: 1013 بسم الله الرحمن الرحيم
Namaz ke liye us namaz ka waqt hona zaruri hai, namaz padh sakte hai, tanha namazi ko azan dene ki zarurat nahi,,
واللہ تعالٰی اعلم

Suwal no. 1014
Baal jo aajkal ke ladke katwate hai angrezi style ke aur ek ye bhi qaim hai jisme kisi tarah ki mang nahi nikalti yani saare bal gel laga kar upper hote hai, shariat me kya ye jaiz hai,

Jawab:1014 بسم الله الرحمن الرحیم
Baalo ka bina mang ke sawarna makruh wa khilaf e sunnat hai, aur sunnat ye hai ki baalo me mang nikali jaye, be-mang, na rakhe jaye, aur isi tarah angrezi style ke baal ya kisi kafir ki mushabihat par baal rakhna bhi mana hai, isi tarah Fatawa Razawiya Jild:23 Safah:100 par hai
"angrezi baal rakhna makruh wa khilaf e sunnat wa wa'ze fussak wa mamnu hai,"
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1015
Assalamu alykum. Janab mera sawal agar kisi masjid me imam na ho karib 2mahina ho gaya bagair jamat se namaz padhte he hum is ke liye kya hukm he jawab inayat farmaye ?

Jawab: 1015 بسم الله الرحمن الرحیم
Do mahine se masjid me imam nahi hai, to fir is masjid ki zimmedar commetti kahan hai ? wo kya hath par hath rakh kar so rahi hai ya fir intizar kar rahi hai ki masjid me deobandi ka qabza ho jaye, agar memberan ki janib se kami hai to aise sust member jo musalmano ki ibadat par tawajju naa de hata dena chahiye aur nai members ki nai commetti tayyar karke, jald az jald kisi imam ka intizam kare, taki waha namaz e panjagana aur juma ada ho sake aur agar ilaqe ke log bhi is mamle me susti kar rahe hai to yaqeenan allah ke ghar ko weeran aur mehrum kar rahe hai, aur masjid ka haq usme jamat se namaz padhna hai, aur hadis me hai, **"jo bhalai ka hukm na de wo ham me se nahi aur jo burai se mana na kare wo hamme se nahi"**
lihaza ilaqe ke logo ko chahiye ki susti kare bina members se bat kare imam ka intizam kare, warna qiyamat me unhe bhi iska jawab dena hoga jinhe khabar mili or qudrat rakhne ke bawajood wo bhi chup bethe rahe, rahi ab tak ki jamat se namaz ki bat to jamat kuchh logo me bhi qayam ki jaa sakti hai, jo imamat ke qabil ho imam ban jaye baki uske muqtadi, aur imamat wahi kare jo unpe behtar paki aur qirat janta ho, aur aqaid or namaz ke deegar zaruri masail maslan, mufsidat e namaz, wajibat e namaz janta ho
واللہ تعالٰی اعلم

Suwal no. 1016
Hazrat koonde ki fatiha kis tarikh me dilaye

Jawab: 1016 بسم الله الرحمن الرحیم
Niyaz naam hai isal e sawab ka jis din aur jis mah me kari jayegi sawab chala jayega, isi tarah, rajab me jab bhi koonde karenge to koi harz nahi, magar behtar hai ki jis buzurg ki niyaz hai wo unki wisal ki tarikh par honi chahiye, aur imam jafar ki wisal ki tarikh me ikhtilaf hai, aur baz **akabir ne 15 rajab** kaha, isilye behtar ye hai ki koondo ki niyaz 15 rajab ko karni chahiye jaisa ki Fatawa Faqih Millat Jild:2 Safah: 265 par hai
"22 rajab ke bajaye imam jafar ki niyaz 15 rajab ko karen"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1017
Hazrat kya tota ya laal muniya chiriya paalna jayez he ya kisi bhi tarah ka parinda palna jayez he ya nahi?

Jawab: 1017 بسم الله الرحمن الرحیم
Palna jaiz hai, magar unke daane paani ka aur sardi garmi dhoop wagera mosam ka khas khyal rakha jaye,
واللہ تعالٰی اعلم

Suwal no. 1018
اسلام علیکم
Hazrat mujhe Ye Jannaa he ke Namaz ke Faraiz, Sharaet Or Wajbat Kitnay Kitnay hain ? Or kon kon se Hain.? Rehnumayi Farmaye. جزاك كم الله خيرا

Jawab: 1018 بسم الله الرحمن الرحيم
Faraiz e salat
1-takbir e tehrima, 2-qiyam, 3-qirat, 4-ruku, 5-sujood, 6-qada akhira, 7-khuruj e bisunuiyi
Sharait e salat
1-Taharat, 2-sitre aurat, 3-istiqbal e qibla, 4-Waqt, 5-Niyat, 6-Takbir e tehrima
Wajibat e Salat
Namaz ke wajibat kafi hai, kisi kitab se tafseelan padhe jaye, kuchh arz kiye jaate hai,
*takbir e tehrima me lafz allahu akbar hona
*sureh fatiha ki saato ayato ka padhna
*koi ek surat milana
*sureh fatiha aur surat ke bich siwaye "bismillah" ke kuchh naa padhna
*sureh fatiha ke foran bad surat milana
*sureh fatiha ke bad surat milana farz ki pehli do rakat me nafil witr ke har rakat me wajib hai
*sureh fatiha ka surat se pehle padhna wajib hai
*sureh fatiha ka ek hi bar padhna wajib hai
*sureh fatiha aur surat me bich waqfa naa karna (siwaye aameen aur tasmia)
*qirat ke foran bad ruku karna
*qauma (ruku se poori tarah kamar sidhi karke ek tasbih ki misl ruka)
*ek sajde ke bad doosra sajda hona
*sajde me (mard ko) paun ki teen aungliyo ka pet zameen par lagana
*jalsa wajib hai (do sajdo ke bich bethna, ek tasbih ki mikdar kamar seedhi karna)
*q'ada ula,
*tashahud
*foran teesri rakat ke liye khade hona
*witr me takir e qunoot aur dua (qunoot ya koi bhi)
*salam me lafz "assalamu" ka hona wajib "alaykum" sunnat hai
واللہ تعالٰی اعلم

Suwal no. 1019
Zohar ki namaz ka akhiri waqt kab tak rehta he.

Jawab: 1019 بسم الله الرحمن الرحيم
Zohar ki namaz ka akhri waqt, asr ki namaz ka waqt hone tak rehta hai, maslan aaj asr ka waqt 5:15 par lagega to zohar 5.14 tak hogi,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1020
kya farmate hen Ulmay deen is masle ke bare me ki hamare bhai ger muslimo par lakho rupay (udhar ke) mangte he par wo dene me aana kani karte he, to kya is surat me ger muslimo se byaj lena jaiz hoga ya nahi ? Aabid raza m.p se

Jawab: 1020 بسم الله الرحمن الرحيم
Jo log apko asl raqm hi nahi de rahe wo extra kaise de denge ? balki unko time aage badane ka moka mil jayega, rahi bat zaid raqm ki to, agar apke bhai kisi kafir se apna qarz mange or wo kahe mujhe ap kuchh waqt de do me apko asl se kuchh zyada raqm de dunga to ye **zyada raqm lena jaiz hai,** aur apne jo suwal me "**byaj**" likha hai wo byaj nahi hota naa use byaj kaha jayega, aur raha byaj, to byaj har surat haram hai, jabki byaj ho, magar har zaid raqm ka naam byaj nahi, byaj musalman musalman ke bich hota hai, hindustan ke kafir se zyada raqm byaj qarar nahi pata,
Hadis me farmaya : لا ربا بين المسلم والحربي في دار الحرب
Kafir harbi aur musalman ke darmiyan sood nahi.

Fatawa Razawiya Jild:17 Safah:327 par farmate hain,
“agar qarz diya aur zyada lena qarar paya, to musalman se haram e qatai aur hindu se jaiz, jabki use sood samajh kar naa le,”

Hazrat Faqih e Millat Mufti Muhammad Jalaluddin Amjadi (alaihirrehma)
Fatawa Faizur Rasool Jild:2 Safah:391 par farmate hain,
“yahan (india) ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 1021
kya farmate he ulmay din is masle ke bare me ke agar kisi mard ke sine par bal bade ho ya zyada ho to un ko kat sakte he ya nahi ? Aabid raza, mandsor M.P

Jawab: 1021 بسم اللہ الرحمن الرحیم
Seene hath per par agar baal ho to unhe tarash lena mustahab hai, aur jitne zyada ho to tarashna utna hi afzal, kyunki jisam par zyada gair zaruri baal hone se paani bhi zyada kharch hota hai to aur bal agar zyada aur bade honge aur jald bazi me kuchh bal sukhe reh gaye ya nok tak paani naa beh saka to masail paida ho sakte hai, lihaza is niyat se ki gusal me pani kam kharach hoga aur paki me bhi koi shak shubha naa hoga, baal tarashne par kuchh muzaiqa nahi balki allah ki rehmat se sawab hi payega, aur wo bada bakhshne wala mehrban hai.

Bahar e Shariat Jild:1 Safah:303 par hai
Hath, paun, SEENA, pusht (pith) par baal ho to, saf kar dale ya to tarashwa le nahi to paani zyada kharach hoga,”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1022
Hazrat agar farz namaz me imam na ho or sab ko tanha namaz padhni ho to kiya iqamat kahi jayegi ?

Jawab: 1022 بسم اللہ الرحمن الرحیم
Jab koi tanha apni namaz ada kare to use apni namaz ke liye azan ya iqamat kehne ki zarurat nahi, waqt ka hona kafi hai ya ilaqe ki koi bhi azan hi kafi hai, jaisa ki Waqarul Fatawa Jild:2 Safah:40 par hai
“aisi jaga jahan qarib me masjid hai, aur usme azan wa iqamat hoti hai, to waha makan ya dukan wagera me (tanha) namaz padhne walo ke liye, WAHI AZAN WA IQAAMAT KAFI HAI”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1023
Hazrat fajr ki namaz agar ghar padh le to agar subha kam par jaldi jana ho jamat se pehle ?

Jawab: 1023 بسم اللہ الرحمن الرحیم
Namaz e fajr ada ho jayegi, yani farz zimme se saqit ho jayega, aur ek bar aisa karne se kuchh gunah bhi nahi, aur agar aisa karne ki adat bana li to zarur gunahgar hoga, ki taarik e wajib, fasiq hota hai, lihaza,

koshish karni chahiye ki jab jamat wajib hone ki shart pai jaye to bila wajah jamat tark nahi karni chahiye, allah se dua hai ki wo musalmano ke haal par rehmat ki nazar kare
واللہ تعالٰی اعلم

Suwal no. 1024
Agar hum safar me he or hamari niyat 20 din ki he to kis tarha hume namaz ada karni he jamat ke sath, Niyat agar das din ki he to kis tarha se karni he jamat ke sath ya apni padhe to kis tarha ?

Jawab: 1024 بسم اللہ الرحمن الرحیم
Agar apne asli sheher (watan e asli) se 92 KM bahar jaane ka irada ho or wo bhi, 15 din se kam din ke liye to musafir kehlayega aur musafir ko har 4 rakat wali farz 2 hi padhi jayengi, jabki magrib, vitr, sunnaten poori poori,
Aur magar mard ko sunni jamat mile to jamat se poori namaz padh sakta hai, koi harz nahi, aur jamat naa mile tanha padhe to adhi padhe yani qasr kare, ya aurat hai, to tanha padhegi to adhi namaz padhegi, agar poori padhi to gunahgar hogi, aur isse zyada din ki doori teh kare, to shariat me musafir nahi, har namaz poori ada kare,
Lihaza aagar aap 20 din ke liye 92 k/m se bahar jaoge to musafir nahi yani namaz poori padhni hogi chahe jamat se ho ya tanha, aur 10 din ke liye jaoge to tanha 4 farz ke do padhne honge aur jamat se poori padh sakte ho, Bahar e Shariat Jild:1 Safah: 743 par hai,
"musafir par wajib hai ki namaz me qasar kare, yani 4 rakat wale farz ko 2 padhe iske haq me do hi rakaten poori namaz hai, agar jaankar 4 padhe, aur qada ula kiya, to farz ada ho gaye, aur baki do rakate nafil hui, magar (4 padhne ki wajah se) gunahgar aur azab ka haqdar hua,"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1025
Jab namaz tanha pad rahe ho to kya farz namaz ke pehle takbeer kehna zaruri he ?

Jawab: 1025 بسم اللہ الرحمن الرحیم
Nahi tanha namazi ko azan aur takbir ki hajat nahi, isi tarah Waqarul Fatawa Jild:2 Safah:40 par hai
"aisi jaga jahan qarib me masjid hai, aur usme azan wa iqamat hoti hai, to waha makan ya dukan wagera me (tanha) namaz padhne walo ke liye, WAHI AZAN WA IQAAMAT (TAKBIR) KAFI HAI"
وھو تعالیٰ أعلمُ بالصواب

Suwal no. 1026
Allah عزوجل ko Khuda (jo ki farsi lafz he) or Eeshvar (jo ki hindi lafz he) kehna kaisa?

Jawab: 1026 بسم اللہ الرحمن الرحیم
Allah ko Allah keh kar pukarna zyada behtar hai, ye jamae naam hai, jisne allah ko allah keh kar pukara to goya usne use sabhi namo se yaad kiya, aur kehna khuda, allah ko jaiz hai, aur eshwar kehna najaiz o gunah, or haram he, ki kafir ka apne mabood ko pukarne ka tariqa hai,
Aur Farmaya qaum ko raah e jannat me le jaane wale hadi o maula ne
مَنْ تَشَبَّہَ بِقَوْمٍ فَهُوَمِنْهُمْ :-
(jo shakhs jis qaum se mushabihat kare wo unhi me se hai,)

Fatawa Shareh Bukhari Jild:1 Safah: 246 par hai,
"allah ko bhagwan kehna kufr hai kehne wale par tajdid e iman aur nikah lazim hai, ishwar kehna bhi jaiz nahi, hinduo ne bahut se alfaz khas kiye hai, unme se kuchh kufr hai, HARAM SABHI HAIN,
وھو تعالیٰ أعلمُ بالصواب

Suwal no. 1027
Zaid apne ghar se 200 k/m door 1 saal ke liye kahi appoint hua lekin wo hafte do hafte me apne ghar wapas hota rehta he, Is surat kya wo musafir hua ?

Jawab: 1027 بسم الله الرحمن الرحيم
Zaid jahan 15 din se zyada ki niyat se kam kaj ke silsile me reh raha hai, wo jagah uske haq me **WATAN e IQAMAT hui**, aur waqt e iqamat me namaz qasar nahi hoti, poori padhni hogi, aur jo uska apna ghar hai, jaha pariwar hai, **wo uske haq me WATAN e ASLI hai,** aur jab koi watan e iqamat ikhtiyar kar le to namaz qasar nahi balki zaid ko wahan (deuty par) poori namaz padhni hogi, isi tarah jab zaid, apne ghar ayega to waha ate hi, poori namaz padhega, kyunki watan e asli me ate hi musafir ka safar khatam ho jayega, han itna zarur hai ki dono raasto ke safar par jo namaz e ayengi wo qasr hongi, aur pahuch jane par poori chahe ghar se deuty par jaye ya deuty se ghar aye, (raste me qasar, baki dono jagah pahuch kar puri)

Bahar e Shariat Jild:1 Safah:744 par hai
“musafir us waqt tak musafir hai, jab tak apni basti me pahuch naa jaye, ya abadi me pure 15 din theher ne ki niyat na kar le,”
(lihaza raste me qasar kare)

Bahar e Shariat Jild:1 Safah:751 par hai
“musafir jab watan e asli me pahuch gaya safar khatam ho gaya”
(ghar ate hi zaid musafir na raha lihaza poori padhe)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1028
Agar namaz padhate hue imam ki zabaan qirat main ladkhada jaye aur is se pahele ki wo durust ho, peechhe se muktadi qirat ko aage badhaye to kya aise main sajda-e-sahaw zaroori ho jayega ? (jabki imam aayat ko bhool gaya tha bus Yani usne koyi doosri ayat nahin padhi hai)

Jawab: 1028 بسم الله الرحمن الرحيم
Imam ayat bhool gaya aur taqrar naa kari, ya foran dosri surat ki taraf muntaqil nahi hua aur ye suqoot 3 tasbih ka tha to, sajda sehev wajib hai, warna nahi,
واللہ تعالٰی اعلم

Suwal no. 1029
Hazrat kiya chhipkali agar badan par gir jaye to napak ho jate he or gusal farz ho jata he.

Jawab: 1029 بسم الله الرحمن الرحيم
(mubalga)
Askar log mujhe isi tarah ke suwal karte he ki chhipkali badan par gir jaye to kya hame nahana zaruri hai, magar koi ye nahi puchhta ki agar insan chhipkali par gir jaye to chhipkali ka kafan aur namaz e janaza hogi ya nahi,

Chhipkali ke girne se napak nahi hota aur naa wuzu tutega, aur ye sona pani me dal kar nahane wali bat fizul hai, isse islam o shariat ka koi talluq nahi,
واللہ تعالٰی اعلم

Suwal no. 1030
Zaid ne Mazak me jhooth is tarah kaha ki "sunne ya padhne waale ko maalum hai ki yeh jhooth hai "
Zaid par kya hukme sharai hoga?

Jawab: 1030 بسم الله الرحمن الرحیم
Zaid par koi hukm nahi, jab tak wo jumla ya poori bat mujhe wajeh naa ho, kyunki isme do surate ho sakti hai, maslan zaid ne kisi ka saman chhipa diya, aur kuchh dost (jo is harkat me shamil hain) unhe khabar hai, ab wo saman wala puchhta hai ki saman kaha hai,or zaid kehta hai mujhe nahi pata to zarur zaid jhutha hai, chahe uske sathi ye jante ho ki zaid ne hi chhipaya hai, to is surat me bhi sunne wale dosto ko pata hai ye jhooth bol raha hai, yani zaid ka is tarah koi baat kehna ki samne wale use sach samajh le (ki zaid ne nahi chhipaya hoga) to jhooth hai, aur agar ye mamla nahi balki zaid ne koi aisa jumla bola jo muhavre me bola jata hai aur uska batin mayena kuchh aur hota hai to fir jhooth bhi nahi aur gunah bhi nahi, maslan- bhook lagne par zaid ne kaha **mere pet me chuhe kood rahe hai,** yani iska matlab tez bhook murad hai, sabhi ko pata hai ki zaid ke pet me chuhe nahi, to is tarah ka mamla jhoth me nahi aata, kyunki sabko pata hai zaid ne chuho ka tazkirah to kiya, magar log isse dhoka nahi khaate, kyunki har koi is tarah ki baato muhavro ka asli matlab janta hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1031
Kuchh Log kehte hei ALLAH or Ishwr ek he, Aise Logon ke liye shriat me kya Hukm he ? Rehnumayi farmayen

Jawab: 1031 بسم الله الرحمن الرحیم
Aisa kehne wala gunah gar to kam az kam hai aur ise toba bhi karni chahiye, aur isse puchha jayega ki eshwar se kya murad hai, agar wo ye aqeeda rakhta hai, kafiro ke mabood ya bhagwan ya **raam aur allah ye sab ek hi hai to zarur kafir hai,** aur agar allah ko hi mabood mane aur sabko batil, magar kafir wale naamo se pukare to fasiq hai gunah gar, Fatawa Shareh Bukhari Jild:1 Safah: 246 par hai,
"allah ko bhagwan kehna kufr hai kehne wale par tajdid e iman aur nikah lazim hai, ishwar kehna bhi jaiz nahi, hinduo ne bahut se alfaz khas kiye hai, unme se kuchh kufr hai, HARAM SABHI HAIN,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1032
Hazrat kiya tetoo hath par banane se namaz nahi hogi tetoo Jandar cheez ka ho ya naam ka ya phool Patti ka ho to kiya namaz nahi hogi or tetoo banana gunha he, quran or hadis ke sat bataye?

Jawab: 1032 بسم الله الرحمن الرحیم
Tetoo banana, banwana, jandar ya gair jandar ka sab haram hai, ab agar kisi ne banwaya aur bad me maloom chala ki ye kam jaiz nahi tha to ab wo sache dil se toba kare aur ainda aisa karne se door rahe, aur is kam ko bura hi jane, aur namaz ho jayegi, aur jandar ka ho to use chhipa le,

Tetoo banwane se mutaliq Hadis me farmaya
لعن االله الواشمات والمستوشمات و المتنمصات والمتفلجات للحسن المغيرات لخلق الله
(tarjuma: allah ki lanat badan godne walo aur gudwane walo aur munh ke baal nochne walon aur khoobsurati ke liye daanton me khidkiya banane walo, allah ki banai cheez bigarne walo par.
واللہ تعالٰی اعلم

Suwal no. 1033
Mere ek sunni dost ne bataya hai ki ghar ya karkhane me kathal ka ped nahi lagaya jata, Kya ye sahi.?

Jawab: 1033 بسم الله الرحمن الرحیم
Mujhe iska ilm nahi na kahi aisa mene suna na kabhi nazar se guzra, aap usi dost se iski sharai kharabi maloom kare, ki jo daawa karta hai dalil dena uske zimme hai,
واللہ تعالٰی اعلم

Suwal no. 1034
Hazrat mera suwal ye hai ki mera business gold jents ring manufacture ka hai mere yaha mard wali sone ki anguthi(ring) banti h..or mujhe pata hai ki mard ko sona(gold) pahan na haram hai, magar mai Jo anguthi banata hu wo sirf dukandaar k liye banata hu na k kisi perticular apne customer(musalman) k liye or dukandaar aksar gair Muslim hi hota hai... To ab to ye baat dukandaar pr hi depend hoti hai k wo us anguthi ko musalman ko beche ya gair muslim ko...mujhe dukandaar ne sirf order diya hai or mai us order ko poora kr ke us ko de deta hu, Poori surate haal yahi hai, To ab bataiye ke mera ye jents gold ring manufacturing ka business jaiz hoga ya na'jaiz hoga Rahnumai farmaye

Jawab:1034 بسم الله الرحمن الرحيم
Quran pak me allah fermata hai,
Surah maida ayat 02 me
Or gunah or zyadati par ek doosre ki madad naa karo

Fatawa Hindiyya Jild: 3 Safah: 451 par hai
Gunah ke kaamo me kisi ki madad karna Kabeera Gunaho me shamil hai,

Bahar e Shariat Jild:3 Safah:474 par hai
"jin cheezo ki anguthiya mard aurat dono ko najaiz hai, unka banana aur bechna bhi mana hua, ki ye najaiz kam par ianat hai"
واللہ تعالٰی اعلم

Suwal no. 1035
Main ek adopted hun mere huqooq kya hone chahiye mere walidain par main jinke pass rehta hun unka aur jinho ne mujhe paida kiya unka, quran hadis ki roshni me jawab farmayae,

Jawab:1035 بسم الله الرحمن الرحيم
Aap par walidain (jisne paida kiya) ke haq hi hai, aur wo sare haq apko ada karne honge, unke muqable me kisi ka koi haq nahi, or jinhone god liya to zarur apke sath bhalai ki, khilaya pilaya aur izzat di to ba-takaza e bashariyat unka ehsan bhi nahi bhoolna chahiye aur unka shukr bhi har waqt ada karna chahiye, ki jo **"bando ka shukr ada nahi karta wo khuda ka bhi nashukra hota hai**" aur jab kabhi unhe apki madad ki zarurat ho to kam ana chahiye, aur waqtan fa waqtan unki khairiyat bhi talab karte rehna chahiye aur maali etbar se bhi madad karte rehna chahiye, maslan tiohar bimari wagera me, magar yaha ek bat ghaur karne ki ye hai ki agar apko god, bachpan me hi liya gaya tha aur doodh pilane ke zamane me hi god lene wali aurat ne apna doodh bhi pilaya tha to behtar, WARNA apka us aurat se parda farz hoga jise **aap apni maa samajh rahe ho** lihaza usse be-parda aur tanhai me milne ki ijazat nahi hogi, (jabki bahut hi budhi ho to harz nahi) chahe apke dil me koi aisi bat ho ya na ho, thik wese hi agar unke ghar me unki baligha beti hai to **usse bhi apka parda hoga, chahe wo apko bhai kahe ya ap use behen**, ye ise be-ehtiyat hai ki jo logo ko jahannam ki taraf le jati hai aur log shetani waswaso me aa kar kehte hai, hamara dil to saf hai, parda nazar ka hai, (maz allah) shariat me dil dimag nahi dekha jata, warna aaj koi Hazrat farooq e azam se pak saf nahi jo Hazrat ayesha ne unse parda kiya, jabki nabi ki biwiya bhi ummat ki maa hain, is lihaz se Hazrat ayesha Hazrat umar ki maa thi, fir bhi unse parda farz tha,
Ab raha (peda karne wale) walidain ke kiya haq hai to wo aap kisi kitab se padh sakte hai, itna zarur hai ki unke har jaiz kam ka hukm manna lazim hai, agar wo apko apne pas bulaye to jana padhega aur unhe **RAZI RAKHNA WAJIB hai,** aur ek hadis ka khulasa hai ki- "agar tu apne maa ko sar par betha kar garm pat'thar se nange paun guzar de to bhi us ek jhatke ka haq ada nahi kar sakta jo teri maa ne tujhe peda karte waqt saha tha."
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1036
Hazrat ek shakhs ne uske maqami sheher se bahar doosre sheher me tijarat maa ki ijazat se shuru ki thi, lekin ab uski tijarat me nuqsan ho gaya, aur qarz bhi ho gaya ab us shakhs ki maa kehti hai ki beta, wapas aa jaa aur zaifi me meri khidmat kare, lekin beta is surat me kiya kare, jabki uske pas us tijarat ke siwa doosra koi hal nahi hai qarz ada karne ke liye, kafir ka qarz dubo kar maa ki khidmat kare, ya maa ko chhor kar qarz ada kare ?

Jawab: 1036 بسم الله الرحمن الرحيم
Aye '**raza'** har kaam ka ek waqt hai
Dil ko bhi aram ho hi jayega
Naa ye jaiz hai ki qarz daro ko dhoka de kar apne sheher aye, aur naa ye jaiz hai ki maa ko chhor kar doosre sheher kam kare(jabki unhe apki zarurat ho), awwal to ye samajh lena chahiye ki ye jo apke dimag me hai ki apko us kam me loss ho gaya to kya kare,? to apko kam badal lena chahiye, ye zaruri nahi ki ek hi kam ke pichhe padh jao chahe usme nuqsan ho, aur kamane ke liye sheher se bahar walidain ko chhor kar (jabki unhe apki zarurat hai) jana to waise bhi nuqsan ka bais nazar aa raha hai, lihaza ap apne shehr me maa ke pas aa kar koi or kam shuru kar sakte hai, na ek kam ko shariat ne wajib kiya hai na shehr se door jane ko, balki maa ki khidmat wajib hai, ap uske pas rehkar hi kaam karo aur qarza bhi ada karo aur maa ki zaifi me khidmat bhi, aur ye dono kam ibadat hai, aur dono mumkin hai, **Mufti Faiz Ahmad Owaisi** farmate hain, **"berozgari ka ye bhi ek sabab hai ki log ek hi kam ke pichhe padh jate hai chahe nuqsan ho ya nafa, kam badalne ki nahi sochte"** is tarah qarzdar ho jate hai aur deegar ibadaat se bhi mehroom,
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 1037
Hazrat Ye Dua/wazeefa/sher Hei??
Iska Mana(Mtlb)Batayen..
Shah-e-Mardan Sher-e-Yazdan Quwat-e-Parwardigar
La fata Ila Ali, La Saif Ila Zulfiqar

Jawab: 1037 بسم الله الرحمن الرحيم
Pehla misra Hazrat ali ke alqabat ka khulasa hai, (sher jaise bahadur, sher e khuda wagera,wagera)
Aur ek martaba ek jang ke dauran ap kafiro ko kaat rahe the tab gaib se ye awaz ai, jo suwal me dosra misra hai, **لا سيف إلا ذو الفقار ولا فتى إلا علي**
(ali jaisa koi bahadur nahi, zulfiqar jaisi koi talwar nahi)
واللہ تعالٰی اعلم

Suwal no. 1038
Juma ki kitni raqat namaz hoti hai or kaun kaun si ? 2 farz ke alawa baki ki namaz sunnat hai ya sunnate muakkadah hai ya nafil he ?

Jawab: 1038 بسم الله الرحمن الرحيم
4 Sunnat e moakkada, 2 Farz, 4 Sunnat e moakkada, 2 Sunnat e moakkada, 2 nafil
واللہ تعالٰی اعلم

सवाल नंबर 1039
क्या माइक में नमाज़ पढ़ाना जायज़ है ? कुछ सुन्नी मस्जिदों में पढ़ाते है और कुछ मस्जिदों में नहीं। ऐसा क्यों है?

Jawab:1039 بسم الله الرحمن الرحيم
Mic par namaz ko lekar ulama e ahle sunnat me ikhtilaf hai, baz iske jawaz ke qail hai aur baz adm e jawaz ke, aur hamari ray is masale par ye hai ki **NAMAZ MIC PAR PADHNA JAIZ HAI JUMA HO ya PANJGANA,**

aur baz ne kaha ki mic ki apni awaz hoti hai, imam ki nahi, or baz ne kaha imam ki hi hoti hai buland ho kar nikalti hai, Fatawa Europe Page:201 par hai
"huzoor mufti e azam e hind ke tarbiyat yafta Hazrat allama mufti sayyid afzal hussain sahib, sabiqa sadar darul uloom Razawiyya manzar e islam bareili shareef, **LAODSPEAKER PAR NAMAZ KE JAIZ HONE AUR SEHET PAR FATWA DETE RAHE,"**
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1040
Hazrat Juma ke Din jab khutba hota he to bich khutba me imam baithte he aur ham log hanth bandhe rehte he to khol dete he to dono khutba ke darmiyan kaun si dua padna chahiye ya shanti se baithna chahiye, Ye sawal pahle bhi kar chuka hu, but jawab nahi mila, is liye dobara kahna pada,

Jawab:1040 بسم اللہ الرحمن الرحیم
Do khutbo ke dauran **dua qubool hoti hai**, us waqt zarur dua karni chahiye, jo dua aap chaho karo aur jis zuban me, aur hath uthane ki bhi zarurat nahi, dua dil me bhi ki jaa sakti hai,
واللہ تعالٰی اعلم

Suwal no. 1041
Salam, janab gusul karne ka tareqa bata dein

Jawab: 1041 بسم اللہ الرحمن الرحیم
Bismillah padh kar guslkhane me dakhil ho, gatto tak hath dhoyen, fir adha jism dho len,, aur najasat lagi ho to use saf karo, fir namaz ka sa wuzu karo,(magar per naa dho) fir seedhe kandhe par pani bahao, fir ulte par, fir se sar se pure jism par pani baha lo, gusl me 3 farz hai jab wo ada ho jayenge to gusl ho jayega kulli karna, nak me pani bahana, pure jism par paani bahana, fir akhir me paun dho lo, aur apka wuzu aur gusl poora ho gaya aur **gusl ke bad wuzu naa karo ki hadis me gusl ke bad wuzu karne se mana farmaya hai,** aur baz log gusl ke bad bhi wuzu karte hai wo ghalati par hai
واللہ تعالٰی اعلم

Suwal no. 1042
Sawal hai ki [kiya Nabi Karim Sallallahu Alayhi Wasallam ne kabhi kisi ko apne Hath ya Qadam ka Bosaa Diya kisi bhi Muslim ko Apni Fani Zindagi me] is sawal ka jawab kisi bhi Hadees se den

Jawab: 1042 بسم اللہ الرحمن الرحیم
Awwal to ye qaida hi batil hai ki har cheez wahi jaiz samajhi jaye jo huzoor ne ki aur har wo cheez najaiz jo nabi ne nahi ki, ye etraz, **JAHILANA, FASIKANA, BEWAKOOFANA, aur GAIR-ZIMMEDARANA hai**, aur aisi mangharad qaide banane wala SHAGIRD E IBLEES, Yani Ahle Khabees hi ka kam hai, ASL QAIDA ISLAM ME YE HAI KI, har wo cheez jise shariat ne mana nahi kiya wo jaiz hai, (chahe nabi ne kiya ya nahi, sahaba ne kia ya nahi) or jis cheez ke karne ka hukm **ALLAH RASOOL NE NAHI DIYA WO BHI JAIZ HOTA HAI,** fir agar aap dekho ki qadam bosi agar nabi ki, sahab ne nahi ki to shariat ne isse mana bhi nahi kiya, **WARNA ME DAAWE KE SATH KEHTA HU, SAHABA NE NAA BUKHARI PADHI, NA MUSLIM, FIR IN KITABO KI PERWI PAR DALIL KYUN PAKDI JAATI HAI,** JAB KARNA WAHI HAI JO SAHABA NE KIYA TO BUKHARI NA SAHABA NE PADHI NA NABI NE TO ISKA DARS KAISE JAIZ HUA,"
MAGAR sahi farmaya Imam e ahle sunnat ne ki, **"padi hai andhe ko aadat ki shorbe hi se khaye..**."

Mishkat Shareef Me hai
Hazrat e Zara'a (radiallah anhu) farmate hain ki, jab ham madina me aye to jald apni sawariyo se utar pade, hamne huzoor alahissalam ke **hath aur paun ka bosa liya**"

Is hadis ki sharah

Ash'atul Lam'at me **Shaikh Abdul Haq Muhaddis E Dehelvi** Farmate hain:
"is hadis se paun choomne ka JAIZ hona sabit hua,

Imam E Ahle Sunnat Imam Ahmad Raza Barelvi Fatawa Razawiyya Jild: 23 Safa: 745 par farmate hai,
Qadam bosi.. peer wa alim e deen, sadat (ahle bait), wa sultan e aadil, aur walidain ki jaiz hai,

imam muslim imam bukhari se farmtae hai (aye ustado ke ustad) main apke qadam chumna chahta hu, imam muslim ka ye amal sahaba ka Huzoor (عليه السلام) ke qadam chumne wali hadis se sabit hai or wo hadis bukhari bab-al-adab-al mufrad aur bayeki se sabit hai, hadis shariat se sabit hai, shariat Rasool se sabit hai, sahaba or rasool ka fel QURAN se sabit hai, kyunki Tumhe rizq dene wala Allah farmata hai,
Quran: 53/3-4 me
"ye (nabi) koi bat apni khwaish se nahi karte, …"
Or farmata hai Quran 59/7 " jo kuchh rasool tumhe den wo lo, jisse roke usse bacho"
Or farmata hai Quran: 4/80 "Jisne rasool ki ita'at ki usne allah ki ita'at ki
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 1043
Tashahud me ungli uthana aap (ahanaaf) ke nazdeek kiya man'e rakhta hai

Jawab:1043 بسم الله الرحمن الرحیم
Sunnat
واللہ تعالٰی اعلم

Suwal no. 1044
Hazrat mera sawal ye hai ke main saharan pur main kaam ke silsile me aaya hua Hu yaha charo taraf wahabi hai mera manna hai ke meri namaaz unke pichhe nahi hogi our main jamaat se namaz nahi padta apni padta Hu kya main sahi Karta Hu ya nahi agar sahi Karta Hu to theek hai, warna main kis tarhan namaz aada karun plz islah farmaye Mohd Ameen khan yusufi, jazaqallahul khera

Jawab: 1044 بسم الله الرحمن الرحیم
(AAMEEN)
Jo apka manna hai wahi haq hai, aur jo jamat se namaz padhne ka hukm hai, wo sunni musalman imam ke pichhe he, har imam ke nahi warna karbala me **IMAM HUSSAIN** bhi yazidio ke pichhe namaz padh sakte the, aur aaj to shia bhi imam hai qadiyani bhi imam hai or agar koi inke sheher me gaya to kya inke pichhe bhi namaz padhega ? hargiz nahi, lihaza jab aspas sunni imam naa ho to ap par jamat wajib nahi, ap apni tanha padhe warna kuchh sunni hazraat mil kar bhi jamat qayam kar sakte hain, aur bad-mazhab ke pichhe namaz batil hai, **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
"Wahabi ke pichhe namaz batil mehez hai."

Or aage isi FATAWA RAZAWIYYA Jild: 6, safah: 633 Par likhte hai
"Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai"

Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
"Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai"

Or aage badte hue Imam, ummat ki rehnumai karte hai or Isi FATAWA RAZAWIYYA JILD: 24, SAFAH: 501 par likhte hai
"Wahabi ke Peechhe namaz beshak najaiz hai, "

Lihaza aisi surat me apni tanha namaz ada ki jayegi, or kal qiyamat me is muamle ka koi gunah naa hoga(in sha allah), kyunki ye hukm allah hi ne diya hai ki “aye logo ilm walo se poonchho agar tumhe ilm nahi” isse pata chala ki apni aqal chala kar sabke pichhe namaz jaiz nahi karni chahiye, balki MASLAK E ALAHAZRAT par amal karna chahiye
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1045
Agar koi apne ghar me makhi ya machar wagera ko marne ki mashin lagate he tu wo jaiz he ya nahi is ka jawab khulase ke sath do,

Jawab: 1045 بسم الله الرحمن الرحيم
Jaiz hai, Fatawa Razawiyya Jild: 10 Safah: 742 par hai,
Cheel, kawwa, chooha, chhipkali, sanp, bichhu, Khatmal, machhar, pissu … wagaira Khabees aur muzi janwaro ka qatl harm shareef me bhi Jaiz hai aur ahraam me bhi,
واللہ تعالٰی اعلم

Suwal no. 1046
"Marhaba" ka kya matlab hota hai?? Jo ki nare me lagaya jata hai ki "sarkar ki aamad marhaba" to marhaba means kya ?

Jawab: 1046 بسم الله الرحمن الرحيم
سبحان الله - wah wah
واللہ تعالٰی اعلم

सवाल नम्बर 1047
क्या गैर मुस्लिम के भण्डारे का "खाना या प्रसाद" खाना जायज़ है ?

Jawab: 1047 بسم الله الرحمن الرحيم
bhandara or **prashad** dono ke hukm juda juda hain or dono ki surat bhi mukhtalif hain,
BHANDARA - agar is kaifiyat par hai ki kisi mazhab e khas ka nahi, balki aam bhandara hai jaisa ki kisi aapda, sunami, baadh, tabahi, corona, lockdown, wagera jaisi surat e hal me hota hai ki waha tamam makhlooq pareshan hoti hai or wo sabhi logo ke liye hai to lena jaiz balki zarurtmand ho to lene me harj nahi, or agar bhandara kisi mazhab e khas, ya kisi kuffar ki rusumaat ka kiya gaya hai (agarche sabke khane ke liye ho to) uska lena jaiz nahi usse bachna chahiye, kyunki Hadis Bukhari me Farmaya:
اليدالعليا خير من اليد السفلى واليد العليا هى المنفقة واليد السفلى هى السائلة اخرجة الشيخان
(uncha hath, neeche ke hath se behtar hai, aur dene wala hath uncha hai aur mangne wala neecha)
Aur agar zarurat e shadid ho le sakta hai **kyunki khana wo halal hi hota ha**i (hurmat ki dalil na hone ki wajah se)
PARSHAD - jo buto par chadaya jata hai to agar pandit iska malik ban jata hai to usse kharid kar khane me koi harj nahi, aur agar (malik ban kar) bator e hadiya muft me de to bachna behtar he, or agar bator e parshad hi baate to lena hargiz jaiz nahi jaisa ki Alahazrat Parshad ke baare me Fatawa Razviya Jild 23 Safah 563 par irshad farmate hain : lena (prashad ka) hargiz jaiz nahi,
magar yad rakhe ki wo mithai bhi halal hai (*jaisa ki upar guzra*) yani kisi ne khali to use misl e haram khane ke hukm nahi diya jayega, balki liya hi na jaye (nisbat ki khabasat ki wajah se) albatta agar kisi ne leli to rizq ko na pheka, parinde chniti wagera ko khila de warna kisi faqeer ya bache ko be-niyat e swab de de
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1048
Hazrat agar rukhsar (gaal) par kale baal na ho or sirf dadhi tak hi baal ho to kiya gaal par ustara fira sakte he

Jawab: 1048 بسم اللہ الرحمن الرحیم
Agar gaal par ustra lagwane se koi ek baal bhi nahi kat’ta yani gal par baal hai hi nahi to ustra lagwane se koi gunah bazahir nazar nahi ata,
واللہ تعالٰی اعلم

Suwal no. 1049
Baz log apne bachcho ke nam SAMEER rakhte he or mene suna he ki SAMEER hawa ke jhoke ko kehte he kya ye sahi he? Or baz log SAMEER naam ke shakhs ko MUHAMMAD SAMEER BHI KEHTE HE, rehnumai farma dijiye ki sahi kya he Aabid raza Mandsor M.P se

Jawab:1049 بسم اللہ الرحمن الرحیم
Naam sameer rakhna jaiz hai, magar ulama ne isse bachne ka hukm diya hai kyunki ma’ne ke etbar se ye achha nahi, aur apne jo suwal me sameer ka ma’na bataya wo sanskrit me he, aur arabi me kaali andhi
واللہ تعالٰی اعلم

Suwal no. 1050
Assalam walaikum Hazrat, ye bata dijiye ki body ke kisi bhi hisse par tetoo banwana jaiz hai ya nahi aur nahi to kyun ?

Jawab: 1050 بسم اللہ الرحمن الرحیم
Jism ke kisi bhi hisse par Tetoo godna gudwana, jandar ki ho ya gair jandar ka sab haram hai, aur mana isliye hai ki allah ne aisa karne walo par lanat ki hai,
Hadis me farmaya
لعن االله الواشمات والمستوشمات و المتنمصات والمتفلجات للحسن المغيرات لخلق الله
(tarjuma: allah ki lanat badan godne walo aur gudwane walo aur munh ke baal nochne walon aur khoobsurati ke liye daanton me khidkiya banane walo, allah ki banai cheez bigarne walo par.
واللہ تعالٰی اعلم

Suwal no. 1051
Agar kisi ka electronic ka business he or us me T.V. Bechi jati hai. To kya T.V. Ko bechna ye jaiz kamai hogi ya najaiz ?

Jawab:1051 بسم اللہ الرحمن الرحیم
Aisa nahi hai ki ab agar koi tv khareede to ye hi samajha jaye ki wo ispar film dekhega, kyunki tv ke shara me jaiz istimal bhi maujood hai, maslan, koi tv ko cd. Se connect karke mp3 ki naat, byan bhi sun sakta hai, tv me mp3 sunne ka matlab ye ki naat ka naam memory aur card reader me show nahi hota tv me likha ayega jisse wo age pichhe kar sakta hai, aur ye bhi mumkin ho ki wo us par **madani chennel** dekhe, aur aaj kal bazar me ulama e ahle sunnat ki kaseer tadad me byanat maujood hai, jise mp3 mp4 me tv ke zariye dekha suna jaa sakta hai, to isme koi harz nahi, lihaza jab tak yaqeen naa ho ki khareedne wala isse gunah hi karega to bechne me harz nahi, aur yaqeen hai ki isse film hi dekhega to bechna gunah, ye kamai bhi najaiz, magar jab baki kamai me mix ho jaye aur ghalib halal ho to iska khana bhi shara ki roo se mubah
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1052
Kya advance me isale sawab kiya ja sakta hai ? Example: agar kisi ne is tarah niyat ki ke "mai apni aainda ki aane wali sari zindagi me Jo bhi nek kaam karunga us per milne wala sawab main isaal karta hu ke ye sawab mere huzoor Ko or huzoor ke wasile se mere Peero murshid, waledain, bhai-bahan, islami bhai etc. ko pahuchta rahe (continue)" To kya is tarah niyat karne se isale sawab hota rahega ?

Jawab: 1052 بسم اللہ الرحمن الرحیم
Ye man lo ki aap kahi nokri karte ho, jaha apko roz 1 rupya milta hai, apne socha ki me is tarah 30 rupay har mahine kama lunga, aur 5 rupye har mahine masjid me dunga, taki sawab mile, fir yahi sochte sochte apne andaza lagaya ki agar me har maah masjid me 5 rupay du to sal bhar me 60 rupey de dunga, fir aap logo se bahar byan karo ki me har sal masjid me 60 rupey deta hu, **TO KYA YE SAHI HOGA**, kyunki aap un paise ko hi to de sakte ho jo apke pas mojood ho jab abhi sal guzra nahi apne paise diya nahi to ailan kaisa aur sawab kaisa ?
Isi tarah ahle sunnat ka ye aqeeda hai ki har shakhs apna sawab kisi doosre ko bhej sakta hai, magar bhejne ke liye swab ho tab, naa ki wo sawab bheje jo abhi mila hi nahi, aur kya ajab, kab tak zinda rahega, aur neki karega bhi ya nahi, to jab kisi ke nama e amal me abhi neki hai hi nahi to isal e swab kiska karega, sawab unka bheja jayega jo apne pas ho, na ki wo jo aya hi nahi
واللہ تعالٰی اعلم

Suwal no. 1053
Huzur, mit'ti ke bartan me khane pine or ghar me rakhne ki koi fazilat ho to irshad farma dijiye agar hawala bhi ho to bahut behtar. Aabid Raza Mandsor M.P se.

Jawab:1053 بسم اللہ الرحمن الرحیم
Beshaq khana peena bartan me mitti ke badi sa'adat mandi hai, aur ise ghar me rakhne ki bhi fazilat hadis me maujood hai, mitti ke bartan me khana peena afzal hai, aur baz ne khana **mustahab** kaha aur peena **sunnat** aur sahi bhi yahi hai ki mitti ke bartan me **peena sunnat** hai aur khane ka sunnat hona mere dayra e tehqiq me naa aa saka, magar buzurgo ka tariqa zarur raha hai
Hadis Abu Naeem me hai
(huzoor ko) mitti ke bartan se paani pite huye bhi dekha

Fatawa Razawiya Jild:22 Safah:129 par hai
(huzoor ke pas) mitti ke bartan the

Radd al Mohtar Jild:5 Safah:218 par hai
من الخزف افضل اذلا سرف فیہ ولا مخیلۃ وفی الحدیث من اتخذ اوانی بیتہ خزفا زارتہ الملٰئکۃ ویجوز اتخاذھا من نحاس او رصاص
(khane peene ke bartan mitti ke hona afzal hai, usme naa israf hai naa itrana, hadis me hai, jo apne ghar ke bartan mitti ke rakhe, firishte uski ziyarat karen, aur tanbe aur rang ke bhi jaiz hai)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1054
Hazrat jume ki namaz ka poora tariqa kya hai,

Jawab: 1054 بسم اللہ الرحمن الرحیم
4 Sunnat e moakkada
2 Farz
4 Sunnat e moakkada
2 Sunnat e moakkada
2 nafil
واللہ تعالٰی اعلم

Suwal no. 1055
Sunnat namaz ke niyat ka tariqa kiya hai

Jawab: 1055 بسم الله الرحمن الرحيم
Sunnat namaz ki niyat me “**sunnat rasoolullah ki**” kehna jaiz hai
واللہ تعالٰی اعلم

Suwal no. 1056
हज़रत शादी मे हल्दी कि रसम केसी ?

Jawab: 1056 بسم الله الرحمن الرحيم
Rasm shadi me haldi ki jise urf e aam me “**UBTAN**” kaha jata hai, JAIZ HAI, aur ye qaida yaad rakhna chahiye ki shariat me kisi kaam ke jaiz hone ki liye ye zaruri nahi ki quran hadis me uska milna lazim ho ya nabi ne kiya ho, balki **JAIZ HONE KE LIYE ITNA KAAFI HAI KI WO KAM SHARIAT ME MANA NAA HO”** shadi se kuchh din pehle dulha ya dulhan ko ubtan lagai jaati hai, isme harz nahi magar is rasm me jo khurafat hoti hai aur haram kaam hote hain usse bachna farz hai, **maslan**, dulah ko uske ghar ki ya khandan ki gair mehram ladkiya ubtan naa lagaye, isi tarah naa bhabhi naa chaachian hatta ki har wo aurat jisse parda farz hai usse dulah ko ubtan lagwana ya badan chuana haram hai, aur is rasam ke naam par rat me dhol baje gane wagera karna bhi haram, isi tarah agar dulah ko 3 din ubtan me bithaya aur ghar se bahar naa jane diya aur masjid ki jamat se namaz ada naa ki to bhi gunahgar ki **jamat se namaz wajib hai,** aur dulah ke hath me **mehndi lagana bhi haram**, aur hath me aaj kal ek chaku ya kangna bandhte hain wo bhi gunah hai, ki **mard ko kalai me koi zewar halal nahi,** isme karna ye chahiye ki dulhan ko ladkiya ubtan lagaye aur wo parde me rahe, kyunki use ghar me hi namaz padhni hai, aur dulah bad isha khud laga kar so jaye aur subha naha kar fajr padh le aur ye kam wo khud bhi shadi se kai din pehle kar sakta hai, isse namaz bhi baki rahegi aur ubtan bhi lag jayegi, MAGAR **KISI JAIZ RASM ME NAJAIZ KAM SHAMIL HONE SE WO RASAM NAJAIZ NAHI HOTI, BAS US NAJAIZ KAM KO DOOR KARNA CHAHIYE, NAA KI RASM KO BURA YA GHALAT SAMAJHNA CHAHIYE”**

Fatawa Razawiya Jild:22 Safah:245 par hai
“ubtan malna jaiz hai....baligh ke badan me na-mehram auraton ka malna NAJAIZ HAI, aur badan ko hath to maa bhi nahi laga sakti ye haram aur ashad haram hai,
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 1057
Mujhe ye maloom karna tha ke Agar doodh me makdi ka bachha gir ke mar jaye to us doodh ka kya karenge ? Istemal kar saktey hen?

Jawab: 1057 بسم الله الرحمن الرحيم
Aksar dekha gaya hai ki makdi ke zariye, jism par katne se ek khatarnak marz hota hai, jisse pata chalta hai ki makdi me khatarnak rasayan maujood hota hai, ab agar garm doodh me makdi gir kar ubal gai aur mar gai to bazahir doodh ko bhi fat jana chahiye, aur aisa doodh istimal me lana (jisme jaan lewa ya koi beemar kar dene wali koi cheez mix ho jaye) **najaiz o gunah** hai, ki **hifz e jaan farz e ala hai,** aur agar doodh thande me makdi giri aur mar gai, aur bazahir abhi doodh fata nahi to bhi ise istimal karne ki ijazat nazar nahi aa rahi, ki awwal to ise peene ka dil gawara nahi karega, aur hadis me bhi isse mana farmaya gaya ki “shak shubah wali cheezo se bacho” aur khud ko kisi khatre ya azmaish me dalne se bhi huzoor ne mana farmaya, lihaza ehtiyat ise naa peene me hai, aur iski dalil ye hai ki**, Bahar e Shariat** me **Durr e Mukhtar** ke hawale se hai ki, **(khatre ki jagah) chadar is tarah lapetna ki dono hath chadar ke andar aa jaye ye mamnu aur baz awqat gunah bhi hai**, aur iski wajah hai ki, agar zeene par ya unchi jagah agar is tarah kapda pehna jaye ki dono hath bandhe ho aur agar gire to khud ko sambhal naa sake aur to zarur

jaan par ban ayegi, aur isi tarah ulama ne **mitti khana makruh** kaha aur kaha ki agar nuqsan dene laiq khaye to **haram** hai, bas isi buniyad par kaha jaa sakta hai, ki wo doodh jisme makdi gir kar mar gai ho to peena naa chahiye ki isme bhi jaan ka khatra hai, aur agar doodh ke zehrila hone ka yaqeen ho to peena haram aur gunah e kabeera hoga, aur agar giri or foran zinda bahar nikal gai to doodh istimal ke qabil hai, وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1058
Hazrat zohar ki namaz ke irade se khade hue or niyat munh se asar nikal jaye or namaz mukammal hogai to kiya karen ?

Jawab: 1058 بسم اللہ الرحمن الرحیم
Isme do surat hain, ek ye ki dil me pakka irada zohar ka hai bas munh se asr nikal gaya to namaz zohar ho gai, dosri surat, yani agar kisi ne puchha kon si namaz padhi to foran bataye ki zohar, aur agar sochne me lag gaya ki zohar padhi ya asr **to namaz naa hui,**
Dil me zohar ke padhne ka hi pakka irada tha aur niyat karte waqt munh se naam asr nikal gaya, to zohar ki namaz ada ho jayegi, kyunki niyat dil ke irade ko kehte hain, Jaisa ki

Bahar e Shariat Jild:1 Safah:492 par hai,
“niyat dil ke pakke irade ko kehte hain”

Durr e Mukhtar Jild:2 Safah:112 par hai
“niyat me zuban ka etbar nahi, yani agar dil me zohar ka irada kiya aur zuban se lafz asr nikla (to) zohar ki namaz ho gai”
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1059
Mard ko hath me chain wali ghadi(watch) pahanna kaisa he ? Or kya is haal me namaz hogi ? or gale me sone chandi ke alawa kisi or dhatu ki chain pahanna kaisa he ?

Jawab:1059 بسم اللہ الرحمن الرحیم
Chain wali ghadi pehnne me ulama ke do groh hai, baz iske jawaz ke qail hai baz adame jawaz ke, lihaza jinke nazdeek chain wali ghadi pehenna haram hai unki namaz bhi makruh tehrimi hai, aur jo iske jawaz ke qail hen unka pehenna aur pehn kar namaz padhna jaiz hai, aur jab ulama ke kisi masale me ikhtilaf ho jaye to qaum jis fatwe par amal kare amal ho jayega, magar aise masail se bachna behtar hai taki dono par amal ho jaye lihaza chain wali ghadi pehnne se bachna chahiye,

Gale me sone chandi ke alawa kisi bhi dhaato ki chain mard aurat dono ko haram hai, aur ise pehn kar **namaz makruh tehrimi hai**, aur aurat ko sone chandi ki jaiz, mard ko ye bhi haram
Sadr Us Sharia Mufti Amjad Ali Azami farmate hain,
(sone chandi ke alawa) doosre dhaat ki anguthi pehenna Haram hai maslan, loha petal, tamba jasta wagera, In dhaaton ki anghuthiya mard wa aurat dono ke liye Najaiz Hai
Bahar e Shariat Jild: 3 Safah: 426

Fatawa Razawiya Jild:22 Safah:130 par hai
Tanba, peetal, kansa, loha to aurat ko bhi pehenna mamnu hai,aur isse namaz unki bhi makruh hai.... aur makruh cheeze pehn kar namaz bhi makruh hai,

Fatawa Faizur Rasool Jild: 1 Safah: 375 par hai.
Tamba petal aur lohe ke zewraat pehn kar padhne se namaz Makruh tehrimi hogi

Durr e Mukhtar me hai كل صلوٰة اديت مع كراهة التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1060
huzur kya ye farman sahi he ki .. मोला अली फरमाते है "जितनी भी बड़ी मुश्किल हो जितना भी बड़ा इम्तिहान हो घर से निकलते वक्त एक रोटी के निवाले मैं थोडा सा नमक डाल कर खा लो, ऐसा मुमकिन ही नही की घर मायूस हो कर लोटो।

Jawab 1060 بسم الله الرحمن الرحيم
Mujhe is qaul ki tasdik nahi ho saki, naa aisi koi riwayat mene kahin padi, suni, lihaza aapne kaha padha ya kisne apko batai, aap unse iska hawala talab Karen, ya aap kitab ka naam arz Karen to behtar,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1061
Hazrat koondo ki haqiqat kya he (matlab) kab manana chahiye hawale ke sath bataye to badi meharbani hogi,

Jawab: 1061 بسم الله الرحمن الرحيم
Imam jafar ke isal e sawab ke liye hoti hai, unke wisal ke bad shuru hui, mustahab hai, aur dunya se jaane wale ko bhi sawab pahuchaya jaa sakta hai, naam kuchh bhi ho, 11vi, 12vi, koonde, wagera magar kaam sawab bhejne ka hai, jaise, naam kuchh bhi ho, nahari, korma ishtu, magar hai sab ki asl gosht se, ab jo jis andaz me banaaye, lihaza gosht jaiz ho usse bani har cheez jaiz aur isal e sawab jaiz to koondey jaiz

magar behtar hai ki jis buzurg ki niyaz hai wo unki wisal ki tarikh par honi chahiye, aur imam jafar ki wisal ki tarikh me ikhtilaf hai, aur baz akabir ne **15 rajab kaha,** isilye behtar ye hai ki koondo k**i niyaz 15 rajab ko** karni chahiye, magar koi kabhi bhi kare gunah nahi naa koi harz, na karahat, kyunki Fiqh ka ek qaida hai ki jis kam ko musalman achha samajh kar kare wo allah ke nazdik bhi pasandidah hota hai, aur kyunki ab musalman aksar 22 rajab ko koonde karte hai to isme bhi harz nahi, aur aisa karne walo par sakhti na ki jaye, balki yahi urf e aam nazar aata hai, aur urf par bhi amal karna behtar hai, balki 22 ko koonde karne par kisi ko koi shia nahi samajhta balki koondo ka naam sunte hi sunni barelvi hi jana jata hai, aur koi 15 ko kare to aur behtar isme bhi harz nahi. Fatawa Faqih Millat Jild:2 Safah: 265 par hai
"22 rajab ke bajaye imam jafar ki niyaz 15 rajab ko karen"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1062
Mazarat par dua mangne ka tariqa bataiye ?

Jawab: 1062 بسم الله الرحمن الرحيم
Qadmo ki taraf se dakhil ho, char hath ki doori par rahe aur qadam ke pas hi rahe sirahane naa jaye, aur fatiha padhe aur dua mange, aur fatiha aur dua ka tariqa Imam e Ahle sunnat ne is tarah byan farmaya jaisa ki Fatawa Razawiyya Jild:9 Safah:523 par hai
"mazar sharif par hazir hone me paun ki taraf se jaye, aur kam se kam char hath ke fasle par khada ho, ahista awaz ba-adab arz kare, السّلام علیک یا سیدی ورحمة اللہ وبرکاته fir durood e gausiya 3 bar, surah fatiha 1 bar, ayatul kursi 1 bar, surah ikhlas 7 bar, aur waqt fursat de to surah yaseen, surah mulk bhi padh kar allah se dua kare, ki "ilahi is qirat par mujhe itna swaab de jo tere karam ke qabil hai, naa itna jo mere amal ke qabil hai, aur ise (swab ko) meri taraf se banda e maqbool ko nazr pahucha," fir apna jo matlab jaiz sharai ho, uske liye dua kare, aur sahib e mazar ki rooh ko allah ki bargah me apna wasilah qarar de, fir isi tarah salam karke waps aye, mazar ko naa hath lagaye, naa bosa de,"

Magar apko jo surate aati ho wo bhi padh sakte hai, inhe hi padhna zaruri nahi
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1063
Hazrat mazar shareef ki qadambosi karna jaiz he ?

Jawab 1063 بسم اللہ الرحمن الرحیم
Maujooda dor me meri naqis tehqiq ke mutabik iski do surate ho sakti hai, aise mazar par chadar choomna jaha deobandi wahabi maujood ho aur wo logo ke is fel par sajda bata kar gumrah kare to aise mazar par is fel se zarur zarur baz rehna chahiye, taki gair firqe walo ko kehne ka moka naa diya jaye, aur hadis bhi isi par shahid hai ki, (mafhoom) "**aise kam se bacho jisse ungali apki janib uthe**" aur aisa mazar jahan wahabi deobandi naa ho to chadar chomna barkat ke liye jaiz hai, maslan **Bareli ke imam Ahmad Raza ki mazar par.**
Baz ulama iski (qadambosi ki) ijazat dete hai, aur jamhoor ulama makruh jante hai, to isse bachna hi chahiye fir ye kam kisi ne kia to ye kam Jaiz hai, aur aisa karna KUCHH GUNAH NAHI, magar aisa karna be-adabi hai, isse bachna behtar hai, **"ba-adab banaseeb, be-adab benaseeb"**
Jaisa ki Ash'atul Lam'at Sharah Mishka Jild:1 Safah:716 par **Shaikh Abdul Haq Muhaddis e Dehelvi**
Farmate hain - مسح نہ کند قبررا بدست وبوسہ نہ دہدآں را
(qabar ko hath naa lagaye naa hi bosa de)

Madarijun Nabuwat Jild:2 Safah:424 par hai
دربوسہ دادن قبر والدین روایت بیہقی می کنند وصحیح آنست کہ لا یجوز است
(walidain ki qabar ko bosa dene ke bare me, ek riwayat bayeki zikr karte hain magar sahi ye hai najaiz hai)

Fatawa Razawiyya Jild:9 Safah:523 par hai
"mazar ko naa hath lagaye, naa bosa de,"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1064
Salat ul tasbeeh kya hai? Aur Iska tareeka kya hai? Jawab Zaror den.

Jawab 1064 بسم اللہ الرحمن الرحیم
Ek fazilat wali nafil namaz ka naam hai, jisse mumkin ho roz padhe warna hafte me ek din warna mahine me warna sal me, warna umar me ek bar zarur padhe, aur koi naa bhi padhe to gunah nahi, tariqa ye hai

Salatut-tasbih ki namaz me 300 martaba teesre Kalima ka hissa padha jata hai, jo aapko kisi bhi namaz ki Kitab me mil sakta hai, baki namaz, namaz e nafil hi Ki tarah hogi. Padhne ka tariqa ye hai. Namaz ki niyat kare fir sana padhe uske bad
15 baar tasbih (wahi teesre kalime wali)
Fir ta'wuzz tasmia (auzbillah, bismilla)
Sureh fatiha, or surat or
10 bar tasbih
Fir ruku or 3 bar ruku ki tasbih padhe uske bad fir
10 bar tasbih
Fir ruku se sar utha kar qoma ki 1 tasbih or
Fir 10 bar wahi tasbih
Fir sajda or 3 bar sajde ki tasbih or fir
10 bar wahi teesre kalime ki tasbih
Fir sajde se sar utha kar jalse me beth kar
10 bar tasbih

Fir doosrey sajde me jaye or 3 bar sajde ki tasbih or
10 bar fir tasbih

Bas ye yaad rakhe ki qiyam ki halat me surah fatiha se Pehle bhi 15 bar tasbih hai or bad me 10, or jagah 10-10 Is tarah ek rakat me 75 tasbih hogi or 4 me 300
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1065
Ye bataye ke namaz ke bad turant astagfar padhna chahiye ya kalma shareef padhna chahiye ? bahut log kalma padhte he aur bahut log astagfar, hawale ke saath jawab dene ki zahmat kren

Jawab: 1065 بسم اللہ الرحمن الرحیم
Dono padhna durust hai, aur aksar astaghfar hi padhte hai, AlaHazrat Imam e Ahle Sunnat
Al-Wazifa tul Karima Safah:23 par naqal karte hain
(har namaz ke bad) 3-3 bar
استغفر اللہ لا الہ الا ھو الحي القيوم واتوب الیہ
Padhne se gunah muaf ho, chahe samunder ke jhag ke barabar ho
واللہ تعالٰی اعلم

Suwal no. 1066
السلام علیکم Hazrat Appy fizz Peena Kaisa He

Jawab:1066 بسم اللہ الرحمن الرحیم
Jaiz hai, (jab tak usme najaiz ashian ki amezi ka yaqeen naa ho, mehez shak ya suni sunai bat se halal haram nahi hota)
واللہ تعالٰی اعلم

Suwal no. 1067
Huzur ye irshad farmay ki shariat me kam se kam meher kitni honi chahiye ? Allah aap ko jaza e kher ata farmay Muhammad Aabid Raza Mandsor M.P.

Jawab: 1067 بسم اللہ الرحمن الرحیم
AAMEEN
Shariat me kam se kam meher, 2 tola 7.50 masha chandi ya iski raqm honi chahiye isse kam meher nahi ho sakta, yani (30.618 gram) aur zyada se zyada koi had nahi, jis par dono raazi ho jayen, aur meri tehqiq ke mutabiq 02.04.2016 ko Delhi me chandi ke Rs. Ke mutabik Rs.1500/- meher bhi ho sakta hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1068
Logo me kuchh esi baat feli hui he ki khatmal ko dua mili he aap sallal lahu wassalam se, ye baat sahi he kiya ? aur kehte he aap so rahe the aur aap ko khatmal ne kat liya to aap ne kaha ki sahi kara ki tum ne mujje kat liya namaz ka waqt tha ?

Jawab: 1068 بسم اللہ الرحمن الرحیم
Taqleef dene wale moozi janwar ko marna jaiz hai, aur khatmal ko marna bhi jaiz hai, jaisa ki
Bahar E Shariat Jild: 3 Safah: 655 par hai
KHATMAL ko marna jaiz hai ki ye taklif deh janwar hai cheenti ko marna makruh hai jab tak taklif naa den

Fatawa Razawiyya Jild: 10 Safah: 742 par hai,

Cheel, kawwa, chooha, chhipkali, sanp, bichhu, KHATMAL, machhar, pissu … wagaira Khabees aur muzi janwaro ka qatl harm shareef me bhi Jaiz hai aur ahraam me bhi,
واللہ تعالٰی اعلم بالصواب

Suwal no. 1069
Hamare yaha chirag roshan hote he Abdul qadir jilane ji Ke name se To usme koi burai to Nahi hai ?

Jawab: 1069 بسم اللہ الرحمن الرحیم
Chirag Abdul Qadir Jilani Bade Peer ka Naam ke ho ya Ghareeb nawaz ke naam ke, bekar, fizul aur be-zarurat aur israf (fizool kharchi) hai, isse na apke chirag ki roshni baghdad jaati hai, na apke ghar me ise jalane ki koi khas zarurat, kyunki **aaj kal light aam hai**, lihaza agar ap gaus e azam se mohabbat karte hai to aap chirag me kharach hone wale tel ke paiso ki unke naam niyaz kara diya karo, isse musalman baccho ko khana bhi milega aur swab bhi, chirag jalane me koi sawab nahi naa is paise ke kharach karne par ba-zahir koi fayeda nazar aa raha hai, ye logo ke ilm ki kami hai, isse bachna chahiye, aur halwa bana kar ya mithai khareed kar fatiha kar ke bant deni chahiye,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1070
Jis ne gusal e jumaa ki niyyat na ki to use gusal e jumaa ka sawab milega ya nahi ?

Jawab: 1070 بسم اللہ الرحمن الرحیم
Agar koi bekhyali me naha liya aur ye dhiyan hi nahi ki aaj juma ka din hai aur na namaz ke liye nahaya to sawab nahi milega magar gusl ho jayega, aur agar gusl sawab ki niyat se isilye kara ki aaj juma hai, fir chahe munh se kuchh kaha ho ya nahi, to bhi gusl e juma hai, balki ye bekhabar nahi tha aur juma hona yaad tha aur namaz hi ke liye gusl khane me gaya to bhi ye gusl e juma ki niyat me shamil hai, kyunki kisi kam ka pakka irada niyat hi hai, fir chahe munh se kahe naa kahe,

Bahar e Shariat Jild:1 Safah:492 par hai,
“niyat dil ke pakke irade ko kehte hain”

Aur agar bekhyali me ya dhoke me nahaya aur bad me khabar mili ki aaj juma tha aur ye niyat kar le ki mene jo gusl kiya wo jume ka hi man leta hu, to ab bhi swab nahi kyunki **niyat fel, se pehle hona zaruri hai, fel ke bad niyat ka etbar nahi**
واللہ تعالٰی اعلم

Suwal no. 1071
Hazrat 02 kaafiron ke bich sulah karwane kaisa, rehnumayi farmaiye,

Jawab:1071 بسم اللہ الرحمن الرحیم
Agar mazhabi mamla nahi aur dunyawi hai, to kara dene me harz nahi, jabki apse mashwara manga gaya ho warna **be-mange ka mashwara nahi dena chahiye,** aur agar unki behes kisi apne kufriya mazhab ki baat par hai to bich me ana apne iman ko khatre me dalna hai, kyunki sulah karane wala bhi kisi na kisi taraf razi ho kar doosre ko razi karega jabki kufr par razi hona bhi kufr hai,
واللہ تعالٰی اعلم

Suwal no. 1072
Namaz e janaza kya eidgah me padi jaa sakti hai

Jawab: 1072 بسم اللہ الرحمن الرحیم
Eidgah ke maidan me namaz e janaza padhne me harz nahi, aur eidgah ki masjid ki jagah me nahi.

واللہ تعالٰی اعلم

Suwal no. 1073
Kisi se bina puchhe apne group me add karna kaisa hai ?

Jawab: 1073 بسم اللہ الرحمن الرحیم
Aaj kal jo bhi shakhs whatsapp ya social media use kar raha hai wo ya to logo se join hone ya logo ko join karne ke liye hi kar raha hai, aur agar log use whatsapp par chet naa karen ya group wagera me add naa kare to uska bila wajah whatsapp use karna bekar hi hoga, har user ke pas aj kal kuchh na kuchh groups hote hi hai, aur in group me rehne ki koi **pabandi ya qaid nahi hoti**, yani koi bhi jab chahe kisi bhi group ko left kar sakta hai, lihaza agar kisi ne kisi ka no. bina poochhe group me add kar liya to koi haq nahi mara, **na koi gunah kiya,** samne wala remover ho jaye, pasand aye to join rahe, magar remove hone ke bad bhi agar koi bar bar join karwa de to **musalman ko taqleef dena aur tang karna hai,** aur kisi ke group me join ho kar us group member ko personal msg karke pareshan karna ya member ke mana karne ke bad bhi use apne group me join karna durust nahi, aur kisi ne join kar bhi liya to member left ho sakta hai isme naa paise kharach honge na zyada waqt lagta, aur **block ka option bhi isilye hai**, aur agar koi aisa he ki kisi group me rehna hi nahi chahta to apne status me likh le **"kisi group me join na karen,"**
واللہ تعالٰی اعلم

Suwal no. 1074
Assalamalykum , Koi Hume Ankho ki Roshni Badhane ke Liye ruhani ilaz bataye plz becoz meri eyes power bahut kam hota ja raha he ?

Jawab: 1074 بسم اللہ الرحمن الرحیم
Aap rat ko surma zarur laga kar soya kare, aur jab bhi bethe kaabe ki taraf hi chehra karke bethe, khate waqt ho ya padhte waqt, kyunki **jan poochh kar kaabe ki taraf peeth karke bethne se bhi nazar kamzor hoti hai,**
Ihya ul uloom Jild:2 Safah:072 par hai
Imam Shafai Farmate hain:
4 cheeze nazar ko **TEZ** karti hai, 1-qible rukh karke bethna, 2-raat ko sote waqt surma lagana, 3-sabza (green) ki taraf nazar karna, 4- libas saaf suthra rakhna
In par amal karenge to allah ne chaha nazar tez hone lagegi,
Iske siwa is wazife ko bhi apne ma'mool me rakhe,
Pancho namazo ke bad **11 bar "yaa nooru"** padh kar dono hatho ke poro par dam karke ankho par feren
واللہ تعالٰی اعلم بالصواب

Suwal no. 1075
السلام و علیکم
Hazrat daari katwana gunha he kya ? jis ne daari nahi rakhi uske liye bhi gunha he ya nahi Jazak allah

Jawab: 1075 بسم اللہ الرحمن الرحیم
G han, dono tariqe se gunah hai, aur daari naa rakhne wala katwata hi to hoga jabhi to nahi rakh raha bat wahi hai ki **daari katwana haram hai**, aur khat rakhna bhi haram kyunki khat ki koi haisiyat nahi, daari ek **musht tak rakhna wajib he** isse kam kari to bhi katwane ke hi hukm me hai, yani jisne daari ek musht se choti karwa li, woh bhi isi tarah gunahgar hai jaise naa rakhne wala, aur agar kisi ke abhi daari aai hi nahi to uska naa rakhna gunah nahi kyunki abhi uske baal nahi nikle aur agar nikalte aur katwata hai to gunahgar, fasik, fajir, naar e jahannam ka haqdar hai,

Daari ka ek musht tak rakhna wajib hai or ek musht se kam kar lene ko HARAM fuqah kiram farmate hai.
Shah abdul haq muhaddis e dehelvi گزاشتن آں بقدر قبضہ واجب ست

Yani Daari ko ek musht tak chhor dena wajib hai.
(اشعتہ اللمعات)
Aur Bahar E Shariat me hai. .ek musht se kam karna HARAM hai.

Fatawa Razawiyya Jild: 22 Page: 571 par hai
Daari had e shara se kam naa karna wajib aur Hozoor aur ambiya ki sunnat e daimi aur islam ke shiar se hai Aur iske khilaf mamnu aur HARAM aur kuffar ka shiar

Fatawa Amjadiya Jild: 1 Safah: 114 par hai.
Daari ek musht se kam karna HARAM hai.

Fatawa Faizur Rasool Jild: 1 Safah: 258 par he.
Daari mundwana HARAM hai.

Fatawa Faqih Millat Jild: 1 Safah: 127 par hai.
Daari mundana ya ek musht se kam rakhna HARAM hai.

Fatawa Ajmaliya Jild: 1 Safah: 168 par hai.
Lekin kisi janib se ek musht se kam karna HARAM wa najaiz hai.

In dalilon se saaf sabit hai, daari ka ek musht tak rakhna wajib, isse kam rakhna ya naa rakhna haram, aur aisa karne wala fasiq hai, aur **Allah** farmata hai (surah Tauba ayat 80) "Allah Fasiqo ko raah nahi deta"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1076
Assalmualikum, Kya daarhi par zero machine lagana durust hai ?

Jawab:1076 بسم اللہ الرحمن الرحیم
Ek musht daari ke neeche se bal ko katna sunnat hai chahe zero machine se hi kyun naa ho, aur mutlaqan daari ko hi kaat dena ya ek musht se kam kar lena haram hai, fir chahe zero machine se ho ya kisi bhi aala se, AlaHazrat Imam e Ahle Sunnat Fatawa Razawiyya Jild: 22 Page: 571 par likhte hain
Daari had e shara se kam naa karna wajib aur Hozoor aur ambiya ki sunnat e daimi aur islam ke shiar se hai Aur iske khilaf mamnu aur HARAM aur kuffar ka shiar
واللہ تعالٰی اعلم

Suwal no. 1077
Hazrat koi qasai murga ya bakra aise zabah karta ho ki ek hi vaar me khade khade uska sar tan se juda kar de ya mashin ke zariye ek sath kai janwar ko qurban kar de aur bismillah allahu akbar bhi na padhe to kiya ese janwar ka gosht khana halal hoga jawab inayet farmayen ?

Jawab:1077 بسم اللہ الرحمن الرحیم
Zibah ke waqt jan kar tasmia tarq ki, jaisa ki suwal me darj hai to janwar haram khana haram hai, aur machine se kaata jaye janwar ka etbar nahi yani agar allah ka naam le kar botton dabaya aur machine se kat diya to bhi haram ka hi hukm hai, jab tak insan zibah na kare,, aur khade khade taqlif ke sath janwar zibah karne me itna zarur hai ki, agar allah ka nam le kar zibah kiya, fir chahe janwar ko taqlif de kar hi zibah kiya ho to behr hal halal hoga magar aisa karna durust nahi,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1078
Hazrat aj kal kuchh ladakiya choori dar payjama pehnti hai, aur log etraz karte hai, mana karte hai, magar ladke bhi to (khas kar) sare dulah apni shadio me sherwani ke sath choori dar pehnte hai, to aurat ko mana kyun mard ko jaiz kyun, kuchh wazahat farmaye to karam hoga, allah apki umar me barkat de, mazeed ilm se nawaze,

Jawab: 1078 بسم الله الرحمن الرحيم
Is qadr chust aur tang kapda pehenna najaiz or gunah hai jisse jism ki banawat nazar aye isi tarah aisa jisse jism ki rangat nazar aye haram hai, **AUR APSE JISNE YE KAHA KI CHOORIDAR AURAT KO GUNAH MARD KO JAIZ YE BAAT BHI GHALAT HAI**, CHOORIDAR PAYJAMA **MARD KO PEHENNA BHI GUNAH HAI**, FIR CHAHE SHERWANI KE SATH HO YA DULAH PEHNE

AlaHazrat Imam Ahmad Raza Khan Mujaddid E Azam Muhaddis E Barelvi
Fatawa Razawiyya Jild: 22 Page: 162 par likhte hai,
"yunhi tang peyjama bhi, naa chooridar ho naa (mard ko) takhno se neeche, Naa chust badan se sile, ki ye wazeh fussaq hai, aur sitr e aurat ka aisa chust hona ki aza ka poora andaz banaye. Ye bhi ek tarah ki be-sitri hai,

Chooridar payjama pehnne ke bare me **AlaHazrat Imam Ahmad Raza Barelvi**
Fatawa Razawiyya Jild: 22 Safah: 172 par likhte hain, "chooridar payjama pehenna mana hai ki wazeh fussaq ki hai, Shaikh Abdul haq muhaddis e dehelvi kitab adab al libas me farmate hain:
سراویل کہ در عجم متعارف است کہ اگر زیر شتالنگ باشد یا دوسہ چین واقع شود بدعت وگناہ است
(shalwar jo ajami ilaqo me mash'hoor wa maroof hai agar takhno se neeche ho ya do teen inch (shikan/choori/bal) neeche ho to bid'at aur GUNAH hai,

aur aise kapde ke sath padhi gai namaz dohrana hogi, jaisa ki Fatawa Razawiya Jild:23 Safah:102 par hai "najaiz libas ke sath namaz makruh tehrimi hoti hai, uska iada(lotana) wajib hai".

Durr e Mukhtar me hai
کل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1079
Kya farmate hai ulama e ahle sunnat is bare me ki jo kapda pehenna haram hai (maslan mard ko resham wala, aurat ko mardana.. wagera wagera,) use pehn kar namaz padhne se namaz ho jati hai ya nahi, ?

Jawab: 1079 بسم الله الرحمن الرحيم
Aise namaz makruh tehrimi hogi, is tarah namaz padhne se gunah bhi hoga aur toba karna bhi wajib aur namaz ka fir se padhna wajib hai jaisa ki, Fatawa Razawiya Jild:23 Safah:102 par hai
"najaiz libas ke sath namaz makruh tehrimi hoti hai, uska iada(lotana) wajib hai"

Durr e Mukhtar me hai
کل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1080
Asalam o alaykum aaj me maghrib ki namaz akele padh raha tha ki jab tisri yani aakhri rakat me khada hua usme maine alhamdo sharif ke sath dhokhe se **qulhowal laho ahad** padh li aur Allah hu akbar kah kar hath

chhodh diye fir mujhe yad aaya maghrib ki namaz padh raha hu aur fauran ruku me chala gya uske bad sajda e sehev kiya kya meri namaz hui ya nahi hui

Jawab:1080 بسم الله الرحمن الرحيم
Farz ke shuru ki do rakat me qirat karna wajib tha, jo apne kiya, uske siwa baki bachi do rakat aur maghrib ki ek akhir rakat me qirat karna wajib nahi, magar **apko mustahab thi,** yani apne teesri me bhi qirat ki behtar kiya aur har tanha namazi faraz ki akhri do me bhi qirat kare to sawab hi payega, harz kuchh nahi, jaisa ki

Waqarul Fatawa Jild: 2 Safah: 69 par hai,
Farz ki teesri aur chothi rakat me sureh fatiha ka padhna mustahab hai,

Aur sajda sehev namaz me sirf wajib ke sehwan tark se hota hai, har ghalati par nahi, magar apko apni namaz me kisi wajib ki chhoot jane ka shak tha lihaza apne ehtiyatan sajda sehev kiya lihaza namaz ho gai,

Bahar e Shariat Jild:1 Safah:719 par hai
Shak ki sab surato me sajda sehev wajib hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1081
Namaz padane ke darmiyaan bachche namaaz ke aage aa jaayein ya sajade ki haalat mein upar baith jaaye to kya namaaz ho jaayegi ?

Jawab: 1081 بسم الله الرحمن الرحيم
Halat e namaz me agar kisi namazi ke aage se koi shakhs qasdan guzre to zarur wo gunahgar hoga, jabki (namazi ke samne suthra naa ho) magar namazi ki namaz me isse koi harz waqeh nahi hota, namaz ho jaati hai, aur na-baligh be shaoor bachche ke guzarne se us par gunah bhi nahi,
Jaisa ki **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya: Jild:7 Page: 255 Farmate hai,
"Namaz me koi khalal nahi aata nikalne wala Gunahgar hota hai,"
واللہ تعالٰی اعلم

Suwal no. 1082
Hazrat bakra eid me qurbani ke liye bhais le to usme 7 patti (hisse) hoti hain, 4patti(hisse) ki qurbani karai baki 3 patti ka hakika kara sakte hai ? aur Hazrat ladke me kitni patti(patte) aur ladki me kitni patti(hisse) hogi zara roshni dale ?

Jawab: 1082 بسم الله الرحمن الرحيم
Jawab tehrir karne se pehle me sail ki "zehni lughat" me ek word darj karna chahta hu ki sail e mohtram ne suwal me jo lafz "**hakika**" likha hai wo sahi lafz "**AQEEQA**" hota hai, magar awam use hakika kehti hai, jabki haqiqat isse door hai
(Al-Jawab)
Bade janwar me 7 hisse hote hai, aur usme qurbani ki shirqat ke sath aqeeqe ke hisse wale log shamil ho jaye to qurbani bhi ho jayegi aur aqeeqa bhi, yani isse qurbani par kuchh farq nahi padhega,

Bahar e Shariat Jild:3 Safah:357 par hai
"Gaye(bhens/oonth) ki qurbani hui, usme aqeeqe ki shirkat ho sakti hai"

Aqeeqe me ladke ke liye 2 bakre aur ladki ke liye 2 bakriya honi chahiye, ye **mustahab** hai, aur ek bakra ek hisse ki barabar hai lihaza bade janwar me **ladke ke 2 hisse aur ladki ka 1 hissa hona behtar hai,** magar

kisi ne iske ulta kiya to bhi harz nahi, aur ek ek hisse kiya tab bhi harz nahi, tark e mustahabbat par fel me karahat nahi aati,

Fatawa Amjadiya Jild:3 Safah:302 par hai.
"Gaye ya oonth ki qurbani me aqeeqe ki shirkat ho sakti hai"

Aur Bahar e Shariat Jild:3 Safah:357 par hai
"ladke ke aqeeqe me 2 bakre aur ladki ke aqeeqe me ek bakri zibah ki jaye, yani ladke me nar(male) janwar aur ladki me mada(female) munasib hai, aur ladke ke aqeeqe me bakri aur ladki me bakra kiya jab bhi harz nahi, aur aqeeqe me gaye(bhens/oonth) zibah kiya to ladke ke do aur ladki ka ek hissa kafi hai, "
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1083
Hazrat hafiz e quraan aakhirat me kitne darze (kutam) jannat me le jayega or hafiz ke faida bayan karo hawala or tafseer ke sath samjaye Hazrat Talib hu is jawab ka

Jawab:1083 بسم اللہ الرحمن الرحیم
Hafiz e quran kitne logo ki shafat karega ? iske jawab dete huye **Imam ISHQ o MOHABBAT Imam Ahmad Raza Muhaddis e Barelvi** Al-Malfoozat Hisse: 01 Safah:92 par Farmate hain:
"Han, (hafiz apne rishtedaro me 10 logo ki shafat karega,)
Hifz ka sabse bar kar yahi fayeda hai ki iske badan ko mitti nahi khayegi aur ye logo ki shafat karega, iske walidain ko aisa taj pehnaya jayega ki logo ki nazr use (chamak ki wajah se) dekh naa sakengi,
Magar yaad rakhna chahiye ye us hafiz ke liye hai, **jo quran par amal karne wala ho**, naa uske liye ki bas hifz kar liya aur naa namaz na haram halal ki tamiz, ya shariat ki pasdaari, balki aise hafiz to khud pehle jahannam me jayenge aur inhe khud kisi ki shafat ki zarurat padhegi, **"faqat hafiz Jahil mehez hota hai"**
واللہ تعالٰی اعلم بالصواب

Suwal no. 1084
Fasiq ko salam karna kaisa ?

Jawab:1084 بسم اللہ الرحمن الرحیم
Bahar e Shariat Jild:3 Safah:463 par hai
Jo shakhs ailaniya fisq karta ho use salam naa kare,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1085
kiya farmate hen. ulmaye deen is masale me ke agar nabalig Bachcha saf ke darmiyan khada ho to Kiya use saf ke bahar kar dena chahiye ? islah farmayen

Jawab: 1085 بسم اللہ الرحمن الرحیم
agar nabaligh bachcha jo samajh rakhta ho aur namaz janta ho, to aise bachche ka tanha akele pichhe khade hona makruh hai, use chahiye ki mardo ki saf ke andar hi khada ho, aur log is tarah namaz padhte waqt samajh wale bachche ko pichhe kar dete hain, **wo log ZALIM HAIN, aur jahil bhi.**

Safon ki tartib ka hukm is tarah hai ki pehle baligh mardo Ki saf ho phir bachchon ki aur uske bad aurato ki saf ho, Jaisa ki **Sheikh Ul Islam Burhauddin Abu Hasan (Alaihirrehma)** Ne Hidaya me farmayan:
یصف الرجال ثم الصبیان ثم الخناثی ثم النساء
Iski **sharah** me, fataul qadeer ne abu malik ashari se riwayat karda Ek taveel hadis naql ki .. imam ke kareeb mardo ki saf uske bad Bachcho ki aur iske bad auraton ki
(Fathul Qadeer Jild:1 Kitabus Salah Babul Imamat, Safah: 311)

Maraqiul Falah me farmaya: ان لم یکن جمع من الصبیان یقوم الصبی بین الرجال
Yani:- Agar bachche zyada nahi to ek bachche ko mardo ki, Saf me khada kar liya jaye,
Or nabaligh (samajh wale) bachche ko saf me khade Karne ke mutaliiq ek Suwal ke Jawab me Mere **AAQA AlaHazrat Imam Ahle Sunnat Asshah Imam Ahmad Raza (Alaihirrehma)**
Apni Fatawa Razawiyya Jild:7, Safah:209 par Irshad Farmate hain
فان صلاۃ الصبی الممیز الذی یعقل الصلاۃ صحیحۃ
"Kyuni bachcha (jo namaz janta ho) ki namaz qat'an SAHI hai, Or farmate hai agar akela ho to use saf ke ANDAR khada kar liya jaye Baz BE-ILM jo ye **zulm** karte hai ki ladka pehle se namaz me dakhil hai jab ye Aya to use niyat bandha huya hata kar kinare kar dete aur khud beech me khade Ho jaate hai ye MEHEZ JAHALAT hai, isi tarah ye khyal ke ladka brabar khada ho to Mard ki namaz naa hogi ye bhi GHALAT WA KHATA hai jiski kuchh asl nahi"

Waqarul Fatawa Jild:02 Safah:204 par hai
Lihaza agar bachcha tanha mojood hai to chunki ek bachche ka akela Khade hona MAKRUH hai, is liye wo mardo ki saf me khada HO SAKTA hai Magar jab do bachche ho to un ki saf mardo ke peechhe alehidah karna hogi Agar wo mardo ki saf me khade honge to mardo ki namaz makruh hogi, Lekin namaz **FASID KISI TARAH NAHI HOTI.** Agar bachcha darmiyan e saf me hain to bad me aane wala un ko AAHISTA se pichli saf me khada kar dega, is tarah nahi hatayega Ki bachche niyat tor den, or naa hi unse bad-akhlaqi se pesh aye
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1086
kya let ke darood sareef nahi padh sakte kya

Jawab: 1086 بسم اللہ الرحمن الرحیم
Padh sakte hain,
واللہ تعالٰی اعلم

Suwal no. 1087
Kiya ham, Jo zinda insan hen unko bhi kuchh padhkr bakhash sakte hen ke wo unhe Marne ke bad mile ?

Jawab:1087 بسم اللہ الرحمن الرحیم
Apne kisi bhi nek amal (farz ya nafil) ka swab kisi bhi sunni musalman (murda ya zinda) ko bheja jaa sakta hai, aur ye sawab pahuchta bhi hai, yahi AHLE SUNNAT ka aqeedah hai,
واللہ تعالٰی اعلم بالصواب

Suwal no. 1088
Hume ye Janna hai ki hum kisi musalman ko haram ki aulad wagaira alfaz se keh sakte hai kya?

Jawab: 1088 بسم اللہ الرحمن الرحیم
Kisi bhi musalman ko **gali dena haram** aur gunah e kabira hai, thik waise hi gali aur zillat ke tor **par haram ki aulad** kehna bhi haram hai,
Fatawa Razawiya Jild:21 Safah:127 par **AlaHazrat Imam e Ahle Sunnat** farmate hain,
"kisi musalman jahil ko bhi be-izn gali dena haram e qatai hai"

Aur Sahih Muslim me hai
"Musalman ko gali dena gunah e kabira hai"

At-Targeeb Wat-tarheeb me hai.
"musalman ko gali dene wala us shakhs ki tarah hai, jo jald hi halakat me padha chahta hai,"

Aur kisi musalman ko ba-tor e gali haram ki aulad keh kar uska dil dukhana use taqleef dena bhi mana hai, jaise ki Fatawa Razawiya Jild:21 Safah:128 par, ek maroof hadis Imam ne Byan ki, farmaya huzoor ne
"jis ne kisi musalman ko taqlif di usne mujhe taqlif di, aur jisne mujhe taqleef di usne allah ko taqleef di"

Haram ki aulad to door ki bat ba-tor e gali kisi musalman ko uski zaat ko haqir samajhte huye use taqleef dena bhi haram hai, maslan kisi **ANSARI** ko beizzatai aur niche dikhane ki niyat se **JULAHA** kehna haram hai Jaisa ki Fatawa Amjadiya Jild:3 Safah:06 par hai
"agar taan(tana kashi), wa tehqir wa tazlil malhooz ho to (kisi ko jolaha kehna bhi) haram hai"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1089
Hazrat kya nikah aur walima dono ek hi din rakh sakte hai kya. Matlab nikah ke hi din walima bhi ho sakta he kya. ?

Jawab:1089 بسم الله الرحمن الرحيم
Sunnat Walima shab e zifaf(suhagrat) ke agle do din tak ho sakta hai, aur suwal me mujhe ye samajh aa raha hai ki dulah wale gaye nikah kiya, aur unhone bhi hatho hath usi din dawat (ladki walo aur apno ki) kar di, yani naa dulhan wida hui ya fir wida hui magar abhi shab e zifaf na guzri (aur na khilwat e sahiha) aur dawat kar di gai, to is surat me dawat jaiz magar ise walima nahi kaha ja sakta,

Bahar e Shariat Jild:3 Safah:391 par hai
"walima ye hai ki shab e zifaf ki subah ko apne dost, rishtedar, azeez aur mahalle ke logo ki, hasb e istita'at zyafat kare,"
واللہ تعالٰی اعلم

Suwal no. 1090
Huzur ye irshad farmaye ki agar koi likh kar salam kare to kya likhe hue salam ka jawab bhi dena wajib hai, rehnumai farma dijiye Aabid Raza Mandsor M.P se

Jawab: 1090 بسم الله الرحمن الرحيم
Likhe hue (written) salam ka Jawab dena bhi wajib hai, Magar likh kar wajib nahi, yani salam milte hi forn Jawab Munh se de de, der ki to gunahgar hoga, or fir likh kar dena mustahab hai jaisa ki
Bahar e Shariat Jild:3 Safah:463 par hai
"khat (letter) me salam likha hota hai uska bhi jawab dena wajib hai, yaha jawab do tarah hota hai, ek ye ki zuban se jawab de, doosri surat ye ki salam ka jawab likh kar bheje, magar kyunki jawab foran dena wajib hai, jaisa ki upar mazkoor hua, to agar foran tehriri jawab naa ho, jaisa ki umooman yahi hota hai, ki khat ka jawab foran hi nahi likha jata, to zuban se jawab foran dede, taki takhir se gunah naa ho"
Isilye Sayyid Ahmad Tehtavi farmate hai, ki
Log is (masale) se ghafil hain,
Tabhi alaHazrat jab khat padha karte to khat Me jo salam likha hota hai uska Jawab zuban se (foran) Dekar, bad me aage khat padhte.
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1091
Agar ham farz padhne ke bad aytal kursi padhna bhool Jaye or dusri rakat ki niyat bandh le to gunah hoga

Jawab: 1091 بسم الله الرحمن الرحيم
NAHI
واللہ تعالٰی اعلم

Suwal no. 1092
Assalamualikum, kya wahabi deobandi ko Salam kar sakte hai aur agar wahabi deobandi Salam kare toh unka jawab dena zaroori hai

Jawab: 1092 بسم اللہ الرحمن الرحیم
Salam karna Tazeem aur dua hai, aur hadis me farmaya jisne kisi BADMAZHAB ki tazeem ki usne deen ko dhaa dene me madad ki, lihaza kisi bhi badmazhab firqe ke logo ko naa salam jaiz hai, naa unka jawab dena wajib
واللہ تعالٰی اعلم بالصواب

Suwal no. 1093
Nabi, Pegamber or Rasool me kya fark hai

Jawab: 1093 بسم اللہ الرحمن الرحیم
Nabi ke liye insan aur mard hona zaruri hai, aur rasool ke liye insan hona zaruri nahi balki firishte me bhi rusool hain, aur nabi rasool bhi hote hai, thik waise hi rasool nabi bhi ho sakte hain, rasool nai kitab aur shariat ke sath aata hai, nabi par wahi nazil hoti hai, chahe firishte ke zariye ho ya bina firishte ke,

Bahar e Shariat Jild:1 Safah:28 par hai
“nabi us bashar (insan) ko kehte hai, jise allah ne hidayat ke liye wahi bheji ho, aur rasool basher hi ke sath khas nahi, balki malaika bhi rusool hain”
“ambiya sab basher the aur mard, na koi jinn nabi hua na aurat”

Bahar e Shariat Jild:1 Safah:29 par hai
“nabi hone ke liye us par wahi hona zaruri hai”

Bahar e Shariat Jild:1 Safah:35 par hai
“wahi e nabuwat nabio ke liye khas hai, jo use kisi gair nabi ke liye mane kafir hai,

Fatawa Shareh Bukhari Jild:1 Safah:379 par hai
rasool to nabi aur paighamber ho sakte hai, nabi bhi rasul ho sakte hai, 313 nabi rasul bhi the aur nabi bhi,

Fatawa Shareh Bukhari Jild:1 Safah:379 par hai
“rasool khas us nabi ko kehte hain, jis par koi sahife nazil ho, aur weh sahib e shariat ho”

(jaise hamare nabi, nabi bhi aur rasool bhi, kyunki ap nai kitab(quran) aur shariat ke sath aye, thik waise hi, Hazrat isa, moosa, dawood, (alaihissalam) nabi bhi hain, aur rasool bhi,

Aur paighamber nabi aur rasool dono ke liye istimal kiya jaa sakta hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1094
Jis tarah mard ko sajde me paun ki teen teen ungalio ka pet zameen par lagana wajib hai, aur koi jan kar naa lagaye to namaz naa hogi, to kya aurat ke liye bhi yahi hukm hai, yani sajde me unhe bhi paun ki ungalio ka pet zameer par lagana wajib hai

Jawab:1094 بسم اللہ الرحمن الرحیم
Wo hukm kewal mard ke liye hai, aurat ko ulti sureen(kulah) par beth kar dono paun seedhi taraf nikalne ka hukm hai,

واللہ تعالٰی اعلم بالصواب

Suwal no. 1095
Hazrat ye bataye ki jo hamse bada hota he usse ham tu ya tum se baat nahi karte hamesha aap se bat karte he to ALLAH PAAK se aise kyun bat karte he ke tu mera sahara, tu hi sab kuchh he etc. aur NABI PAAK se aap se baat karte he Bas iski wajah bataye Hazrat janna chahta hu?

Jawab: 1095 بسم الله الرحمن الرحيم
Suwal me jo apne likha ki bade ko ham "tu" nahi bolte, to allah ko "tu" kar ke kyun arz karte hai, to iska jawab ye hai ki, aisa nahi hai ki har bar lafz **"tu" ya "tera"** bator e toheen ho. Baz awqaat ye kuchh jagah par urf bhi hota hai jaisa kabhi maa ko bhi kaha jata hai "**maa tu khana kab banayegi"** ya fir **maa tu meri fiqr nahi karti** wagera wagera lihaza yaha toheen ki niyat nahi hoti, aur allah ko kisi aise lafz ye yaad karne ko ulama ne mana kiya jisme jama (bahu-wachan) ka sega (lafz) ho, maslan, "tum" "aap" ye alfaz kai logo ko mukhatib karne ke liye istimal hote hain, jabki allah ek hai, lihaza chahiye ki use ese wahid ke sega (alfaz) se yaad kiya jaye,

Waqarul Fatawa Jild:1 Safah:62 par hai
"allah tabarak wa ta'la ki zaat aisi wahid hai, ki jisme kasrat (plural/bahu-wachan) ka shaeba bhi nahi ho sakta, islye allah ke liye aisa alfaz istimal nahi kiya jaa sakta, jinme kasrat (plural/bahu-wachan) ka shuba ho, har zuban me wahid (singular) aur jama(plural) ke sige(alfaz) alehida alehida hote hain, jama ka siga asl me kasrat(zyadati) ke liye hai, aur kabhi kabhi tazeem ke liye bhi istimal kiya gaya, quran me kisi nabi se koi aisi dua ya jumla manqool nahi hai, jo jama ke sige(alfaz) par mustamil ho,"

Aur agar aap ye sochte hai ki fir quran me allah ne apne ap ko "ham" keh kar kyun kalam farmaya to iska jawab ye hai ki allah ka khud ko "ham" kehna apni badai aur azmat byan karna hai, aur hame ishara hai ki uska huqm mana jaye wo azmat wala bada hai,

Waqarul Fatawa Jild:1 Safah:62 par hai
"mutaqallim(kalam karne wala) jab apne liye khud jama(plural) ka sega(lafz) istimal karta hai to usse maqsood mukhatib par apni azmat zahir karke farmabardari karne par maa'il karna hota hai"

Magar yaad rahe allah ko "aap" kehna jaiz hai, magar kehna nahi chahiye kyunki urf aur ijma se hat kar kam karne se bachna zaruri hai jaisa ki

Fatawa Shareh Bukhari Jild:1 Safah:131 par hai
"Tazeem ki niyat se allah ko "AAP" keh sakte hain"

Aur apne jo suwal ke doosre pehle me ye kaha ki nabi ya rasool se 'aap' karke bat karte hai, ye durust hai magar aisa nahi ki nabi ya wali se tu karke baat nahi kar sakte balki ye muamla urf aur niyat par mabni(based) hai, Sarkar e AlaHazrat farmate hai,
"wah kya jood o karam hai shah e batha "**tera**",
Nahi sunta hi nahi mangne wala **tera**
aur farmate hai
"**tujhse**" chhipau muhn to karu kiske samne
Ham "**tu**" karim hai teri khu(n) dar guzar ki hai
Aur farmate hai
"**teri** sarkar me lata hai 'raza' usko shafi
Jo mera gaus hai aur ladla beta **tere**
Aur farmate hai,
"**Tu**" hai wo gaus ki har gaus hai sheda tera…. (Ummid hai itna kafi hoga)

واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1096
Apne bataya tha ke wahabi, deobandi, ahle hadees in sab ke pichhe namaz nahi padhna chahiye to jab ham HAJ karne jaye to waha to raffaiyaden hota he ahle hadees namaz padhata he to unke pichhe namaz na padhe, means khud ki hi namaz padhe ? iske baare me bataye ?

Jawab:1096 بسم اللہ الرحمن الرحیم
Jo mene bataya tha ki badmazhab ke pichhe namaz nahi wo durust hai, aur yahi maslak quran o hadis ka maslak hai aur yahi jawab deegar **muftian e kiram ke fatawa me darj hain**, ab raha ye ki hajj par ham namaz kaise padhenge. To apko arz kar dun haj ke jo arkan hai (maslan tawaf, wagera) wo banda akela kar sakta hai, aur namaz apni tanha padhega, warna waha laakho sunni log hote hai, aur apni apni jamat qayam karke, warna hotel wagera me padh lete hai, aap is baat par gaur kare, ki jab apke ilaqe me 10 hazar ki abadi me hi eid ki ek namaz nahi ho pati, kahi 10 mint. Age to kahi 20 mnt. Age, fir bhi kai logo ki namaz reh jaati hai, to lakho log ek waqt me waha namaz kaise padh sakte hai, zahir hai ki na-samajh log unke pichhe padh lete hai aur sahi ul aqeeda sunni unki namaz ke bad apni apni padhte hain,
واللہ تعالٰی اعلم

Suwal no. 1097
Asslamu alykum, Hazrat namaz ki halat me gale ki haddi dikhne se namaz me koi farq padega ?

Jawab: 1097 بسم اللہ الرحمن الرحیم
Kurte/shirt ke upar ke batan khule rehne ki chand surate hai, yani, kurta ka pehle gale ka batan khula hai, jisse sirf gala ya hasli ki haddi nazar aa rahi hai jaisa ki suwal me hai, to is surat me namaz ho jayegi, aur agar haddi se niche ke batan khule hain jisse seena nazar aa raha hai, aur usne upar koi kapda bhi nahi pehna jisse seena chhip sake, to is surat me namaz makruh tehrimi hogi,

Waqarul Fatawa Jild:2 Safah:76 par hai
"hasli ki haddi se neeche sina hai aur upar gala hai, gale ke khule rehne me koi harz nahi, lekin gale se neeche ka hissa is tarah khula rakhna ki jo kapda pehna hai uske batan bilkul naa lagaye gaye ya upar ke batan is tarah chhor diye gaye ki jinse hasli k haddi aur sine ka hissa khula rahe, aur us kurte ke upar doosra kapda pehn liya maslan sherwani wagera to namaz makruh hoti hai, aur agar doosre kapda pehn kar uske batan laga liye gaye to makruh nahi, ya kurta kamees wagera is tarah banai gai aur gala itna gehra kata gaya, jiske batan lagane ke bad bhi hasli ki haddi nazar aati hai to isme bhi karahat nahi"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1098
Hazrat mene wuzu kiya namaz padne ke liye lekin mene apni biwi ko kiss kiya to Kiya mera wuzu tutega ?

Jawab: 1098 بسم اللہ الرحمن الرحیم
Kiss, apni biwi ya gair aurat ko, gaal par ya honto par ya jism ke kisi bhi hisse par karne se ya gale lagane se **wuzu nahi jata**, magar halat e wuzu me apni biwi se wo fel makruh hai, jisse wuzu tutne ka khatra ban jaye, (jabki namaz ya jamat jati ho or ye wuzu namaz ya deegar ibadat ke liye kiya gaya ho, aur agar hambistri ke liye hi wuzu kiya hai to harz nahi,) aur wuzu jab jayega jab apni biwi ko **kiss** kiya aur kuchh der tak isi "**harkat e mohabbat**" (kiss) me mashgool raha yaha tak ke "**fitrat e insaniyat**" ke tehet, "**galba e shehwat**" ki bina par mazi nikal gai, (jiska ehsas amtor par admi ko nahi hota) to wuzu jata rahega, aur mazi naa nikli to wuzu naa jayega, wuzu tutne ka qaida mene jawab me byan kar diya, ab ap mere jawab padh kar fir se gaur kar le, ki halat e wuzu me dauran e bosa e zoja e mohtarma, apka wuzu gaya ya nahi, aur agar wuzu nahi bhi tuta to bhi fir se wuzu kar lena behtar hai,
واللہ تعالٰی اعلم بالصواب

Suwal no. 1099
Jab ham quraan Ki hifz Surat padhte hen sabse pehle bismillah padhte hen, To kiya dusri tesri chothi Surat padhne par bhi hame har Surat me bismillah padhni padegi

Jawab:1099 بسم الله الرحمن الرحيم
Jab ek baar ayate padhna shuru ki chahe dekh kar ya hifz wali zuban se to awwal me bismillah padhna kafi hai, har bar har surat se pehle zaruri nahi magar mustahab hai, padhi to sawab me izada hi hoga, jaisa ki Fatawa Faizur Rasool jild:2 safah:505 par hai
"bismillah Padhna MUSTAHAB hai:- namaz ke bahar darmiyani surat se tilwat shuru karte waqt,"

Aur waise bhi bismillah koi 50 kg. ki to hai nahi, jo har bar padhne me bojh lage,
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 1100
Ishrak ke kitni der bad chasht Ki namaz ka waqt shuru hota he ?

Jawab:1100 بسم الله الرحمن الرحيم
Ishraq ka waqt- Suraj tulu hone se kam se kam 20 mnt. Baad padh sakte hai,
Chasht ka waqt- aftab buland hone se zawal tak, or namaz e ishraq ke bad bhi chasht padhi jaa sakti hai,
والله سبحٰنہ وتعالٰی اعلم

Suwal no. 1101
Mard ko mehndi raan par lagana kisi beemari ya khujli ke liye jaiz hai ya nahi

Jawab:1101 بسم الله الرحمن الرحيم
Jaiz hai, jabki aur dawa nafabakhsh sabit naa hui ho to warna pehle doosra ilaj mumkin ho to kare
والله تعالٰی اعلم

Suwal no. 1102
Baz log imame husen or imame hasan ke nam ke pichhe Alehissalam lagate he kya ye in buzurgo ke nam ke sath alehissalam lagana sahi he, rehnumai farma dijiye Aabid Raza Mandsor M.P se

Jawab:1102 بسم الله الرحمن الرحيم
Lafz عليه السلام nabi, rasool aur firishte ke liye khaas hai, inke gair ko naa kaha jaye naa likha jaye, imam hasan, hussain aur deegar sahaba ko "**radi allah anhu**" hi kehna chahiye, عليه السلام nahi kehna chahiye
والله تعالیٰ أعلمُ بالصواب

Suwal no. 1103
Kya tahajud ki namaz ek nind lene ke bad mani jaati he agar hum jagte rahe or 12 baje ke bad padhle to kya namaz mani jaygi ?

Jawab:1103 بسم الله الرحمن الرحيم
Ye awam me mash'hoor hai ki tahajjud ka waqt rat 12 baje ke bad hota hai, ye ghalat hai iski kuchh asl nahi, tahajjud ki namaz, isha ki namaz padhne ke bad kuchh der so kar uthne par ada ki jaa sakti hai, fir chahe ye sona 1 mnt. Ke liye hi kyun naa ho, maslan, kisi ne 9 baje isha padhi aur so gaya fir 9.05 pm par utha to uske haq me tahajjud padhna durust ho gaya, 12 baje ya uske baad ka kuchh etbar nahi.

Bahar e Shariat Jild:1 Safah:677 par hai

“isha ke bad raat me so kar uthen aur nawafil padhe, (ye tahajjud hai), sone se qabl (pehle) jo kuchh padha wo tahajjud nahi”
وہُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1104
Hazrat farz ki namaz me khali rakat aur bhari rakat ka kya matlab hai ?

Jawab:1104 بسم الله الرحمن الرحيم
Ye awami istilahi jumla hai, yani jis namaz me fatiha ke bad surat padhna zaruri hai use “**bhari**” keh diya jata hai aur jisme, surat milana zaruri nahi use”**khali**” keh diya jata hai, maslan- farz ki shuru ki do rakat bhari (kyunki isme fatiha ke bad surat bhi padhi gai) aur farz ki akhri do rakat khali (kyunki isme surat na milai gai), aur sunnat ki charo bhari
Magar ye yad rakhna chahiye ki tanha namazi farz ki charo rakat **bhari** padh sakta hai,
واللہ تعالٰی اعلم

Suwal no. 1105
Hazrat mujhe geebat(chugli) ka sahi matlab janna chahta hu. Matlab geebat kab mani jayegi kisi ki baat karna uske na hone par ya usme agar wo burai sach me he ya nahi he or uski us burai ki baat kisi doosre se kare to kya ye geebat hogi. Geebat kab sabit hogi iske baare me bataye Hazrat. kyunki iska gunaah bahut bada he or ise janna chahta hu.

Jawab: 1105 بسم الله الرحمن الرحيم
Awwal me ye arz kar du apne jo suwal me **geebat (chugli**) likha hai, ye apne zara si bhool kar di, kyunki **gheebat aur chughli alag alag cheeze hain inki tareef bhi alag hain**, shayad ap inhe ek samajhte hai, isilye apne gheebat ko explain karne ke liye brecket me (chugli) likh diya, jabki gheebat alag hai chugli alag,
Kisi ke pichhe uske baat karna har bar gheebat nahi hoti, balki gheebat ki tariff ye hai ki, **“kisi musalman ka tazkirah uske pichhe is tarah (andaz) me karna ki agar wo baat use pata chal jaye ya wo sun leta to use bura lagta ye gheebat hai**, jaisa ki Ihya ul uloom Jild:3 Safah:435 par hai
apne musalman bhai ka tazkirah is tarah karna, ki agar us tak wo bat pahuche to weh use napasand kare,”

Aur fasik ke wo aib logo ko batana jo usme waqai hain, ye bhi gheebat nahi, magar kisi fasik ke aib bhi us surat me byan kiye jayenge jaha shariat ne ijazat di hogi, bila wajah uske aib bhi nahi byan kar sakta aur wo surat ye ho sakti hai, ki ek shakhs dhokebaz hai, aur musalmano se raqm udhar le kar deta nahi, fir wo apke dost ke pas aya aur udhar raqm mangi aur apko khabar hui to aap apne dost ko usse agah kar sakte hai ki fula shakhs doke-baz hai, raqam nahi dega aap ehtiyat karo, to is surat me fasik se musalman ko nuqsan pahuchane se bachana gheebat nahi, thik aise hi, koi dukan dar asli ke nam par naqli saman bech kar musalman ko dhoka deta hai to usse musalmano ko agah karke unhe nuqsan se bachana gheebat nahi, wagera wagera, magar aisi surat me wahi aib byan kiye jaye jiski zarurat hai, aisa nahi ki char baat (jo usme sach me ho) wo bhi byan kare, iski bhi ijazat nahi,
Aur jo apne suwal me kaha ki “**wo burai usme ho to bhi gheebat hai**” G han, gheebat usi surat me hoti hai jab wo burai usme ho, yani **“gheebat hoti sach hai, magar hai haram”,** agar wo burai usme hai hi nahi aur apne byan kar di to gheebat nahi “**bohtaan**” hai aur ye bhi haram hai,
Thik waise hi - Gheebat karna haram or jahannam me le jane wala Kaam hai, or gheebat sunne wala bhi karne wale Ki tarah gunahgar hota hai, Gheebat aur iski mazammat par behes taweel hai Magar yaha mukhtasar byan kiya jaata hai, Allah ta’ala qubool kare or hume is Mohlikaat e khabeesa se bachne ki tofiq de, Quran pak surah hujurat ayat 12 me Allah ka irshad e pak hai,
“Aur ek doosre ki gheebat naa karo kya tum me Koi pasand rakhega ki apne mare bhai ka gosht Khaye, to ye tumhe gawara naa hoga,”
Gheebat izzat ko khatam kar deti hai isilye ise Maal or khoon ke sath zikr kiya gaya

Muslim Shareef ki hadis me hai,
Ek doosre se hasad naa karo, bugz wa adawat naa rakho, Nafrat dilane wale kaam naa karo, naa apas me berukhi ikhtiyarKarte huye qat'a talluq karo, naa ek doosre ki gheebat karo Aur aye allah ke bando bhai bhai ban jao,
Or farmate hai madine ke tajdaar, - Gheebat se bacho beshak gheebat zina se bhi sakht-tar hai

"Main shab e meraj aise logo ke pas se guzra jo apne chehro ko Apne nakhuno se noch rahe the, ye log gheebat karte Aur unki abrurezi karte the,"

Allah ta'ala ne Hazrat e moosa (alaihissalam) ki janib wahi farmai,
"Jo gheebat se tauba karke mara wo akhri shakhs hoga jo jannat me Jayega or jo gheebat par qayam rehte huye mara wo pehla shakhs Hoga jo jahannam me dakhil hoga,

Or ye bhi yaad rakhna chahiye gheebat, faqat zuban hi se nahi **balki Aankh se, hath se, isharo se likh kar phone par, msg par, whatsapp par bhi ho sakti hai**…
Gheebat sunne se kis tarah bache iski rehnumai karte huye Mere aqa **HUJJAT UL ISLAM IMAM GHAZALI** apni Maqbool e do jahan tasneef Ihya Ul Uloom Jild: 3 Safah: 443 Par farmate hai:
Agar waha se uth kar ja sakta he ya guftgu ka rukh badal sakta hai To AISA HI KARE warna gunahgar hoga
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 1106
Mene ek lakh rupey jama kie par istamal karne se pehle kisi zarurat mand ko udhar de diye. Ab surat e hal ye he ki mujhe nahi lagta ki wapis milenge ya nahi. Do saal ho gaye rupey diye huye. To kya udhar di gayi raqam par zakat deni hogi. Aur kya jo do saal gujar gaye unki bhi deni hogi. Aur kitne salo tak deni hogi,

Jawab: 1106 بسم اللہ الرحمن الرحیم
Jaha tak mujhe yaad hai, sail ki taraf se ye suwal pichle saal bhi (suwal no 35 par) aya tha, jo ki **MASAIL E SHARIAT JILD 1** page no. 25 par darj hai aur uska jawab diya gaya tha,
"G, Han deni Hogi"

Magar is saal fir se suwal dohraya gaya hai, jisse pata chalta hai, sail ka dil is masale ko lekar zarur kuchh bechen hai, jise sail tasalli bakhsh jawab se door karna chahta hai, or hona bhi yahi chahiye ki shariat ke masala jab tak poori tarah samajh naa aye to bar bar puchhne me koi harz nahi hota, (aur mumkin ho ki wo sail koi or ho or ye meri aql ki bhool ho)

Puchhi gai, surat me jo maal kisi ko qarze par diya gaya hai, to qarazdar mal ka malik nahi ho jata, kyunki asl malik wo hai jisne qarz diya hai, to zakat sahib e nisab par farz hoti hai, aur jo mal qarze par diya jaye sharait paye jane par us par zakat hogi, jaisa ki
Fatawa Khania ke hawale se Bahar e Shariat Jild:1 Safah:877 par hai,
"agar den(qarz) aise par hai jo iska iqrar karta hai, magar ada me der karta hai, … ya we inkar karta hai aur iske(dene wale ke pas) gawah hain, to jab milega, guzre saal ki bhi zakat, wajib hogi,

Ab raha ye ki sail is zakat ko ada kaise karega, to isme hota ye hai ki, zakat to wajib ho jaati hai, magar har sal zakat dena wajib nahi hota, yani jab tak mal naa mile, jab zakat nahi dega, magar jab milega to sare saal ki zakat dega, aur isme zakat ki bhari raqam dene se bachne ki ek surat shariat me ye hai ki, jaise hi, qarazdar mal ka 5 va hissa de de to sail us 5ve hisse ka 40 va hissa zakat de, fir jab baki raqm jitney salo bad mile un sabhi salo ki zakat de, jaisa ki
Fatawa Faizur Rasool Jild:1 Safah:480 par hai
"jo maal udhar diya jaata hai saal e tamam par us par bhi zakat wajib hoti hai, magar adaigi wajib nahi hoti (balki) jab nisab ka panchwa (5^{th}) hissa yani 10.5 tole chandi ki qeemat wusool ho jaye, to usme se 40 wa

hissa zakat ada kare, aur jab kai sal ke bad raqm(Puri) wusool ho jaye, to us surat me guzre huye saalo ki zakat ada kare, aur jo raqam wusool naa ho uski zakat ada karna wajib nahi"

Man lo Rs. 1000 udhar diye, ek sal bad, qarz wale ne, 5 va hissa tak yani Rs.200 de diye to ye is 5ve hisse ka 40 va hissa zakat ada kare yani 200/40 = Rs.5, fir jab qarz wala agle sal fir Rs.200 de to ab ye isme do saal ki zakat ada karega, kyunki ye raqm do sal bad mili hai, maslan- 200/40 = Rs.5x2 = Rs..10 fir agar age saal sare rupye mil jaye to us raqm par 3 saal ki zakat ada kar de,
Aur sail ko ye ummid hai ki wo paisa wapis nahi dega magar dene ka jhutha wada karta rahega, to ye chahe to muaf bhi kar sakta hai aur iske liye use khabar karna zaruri hai ki mene apna qrza muaf kiya fir agar qarzdar ko kai saal bad gairat aa gai, aur kuchh raqm khud apni khushi se muaf karne ke bad bhi dena chahe to sail rakh le ki ye uske haq me tohfa hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1107
Hazrat kya napaki ki halat me durood shareef pad sakte he or niyaz de sakte he ya nahi..

Jawab:1107 بسم اللہ الرحمن الرحیم
Durood Padh Sakte hain, magar niyaz dene me kuchh tafsil hai, aur mukhtasar ye hai ki, qurani ayat ko junoob (jis par gusl farz hai) nahi padh sakta lihaza fatiha dene me qurani ayato ko padhna hoga jo uske haq mejaiz nahi, lihaza dua ki niyat se jitne baar chahe sirf surah fatiha padhe aur isal kar de, is tarah napak admi ya aurat niyaz de sakte hain,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1108
Azan ke dauran jab muazzin "haiya alas sala" aur "haiya alal falah" kahta hai to uspr "lahaul wala quwat kyun kaha jata he aur agar kahte bhi he to kis tarh se kahenge bataiye.

Jawab:1108 بسم اللہ الرحمن الرحیم
Azan ke jawab dene ke mutalliq do hadis hain hai,
Ek me azan ka jawab hu ba hu dohrane ki taqid hai aur doosri hadis me haiia alas salah aur " حي على الفلاح par lahol padhne ki taqid hai, lihaza jab azan ho to dono baato par amal kar liya jaye yani "حي على الصلاة" aur حي على الفلاح "keh kar lahol padh liya jaye, aur aisa islye hai ki jab muazzin kehta hai "aao namaz ki taraf" "aao qamyabi ki taraf" to shetan waswase dal kar rokta hai, to shetan se bachne ke liye lahol sharif padhi jaati hai, taki wo azan ke bad namaz ki hazri se naa roke jaisa ki
Mishat ul Manajih Sharah Mishkat ul Masabih Jild:1 Safah:403 par hai
yani aur (haiiya alal falah) bhi padhe, aur lahol bhi padhe, taki is hadis par bhi amal ho jaye, aur us par bhi, is waqt lahol padhne isliye hai ki SHAITAN DOOR RAHE AUR NAMAZ KI HAZRI ASAN HO"
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1109
Fish Palna kaisa (aquarium me) ?

Jawab: 1109 بسم اللہ الرحمن الرحیم
Jaiz hai, jabki waqt par aquarium ka pani badla, jaye aur daana daala jaye,
واللہ تعالٰی اعلم

Suwal no. 1110
t-shirt pehenna kaisa, or t-shirt pehen kar namaz hoti ya ki nahi

Jawab: 1110 بسم اللہ الرحمن الرحیم

T-shirt pehna makruh hai ki libas e fussak hai, aur ise pehn kar namaz bhi makru(tanzihi). Magar Aadhi asteen ki t-shirt or shirt me namaz ho jaygi. Or agar doosre kapde mojood hain to aadhi aastin me namaz makruh e tanzihi hai, magar namaz fir bhi ho jaygi dohrane ki zarurat nahi naa kuchh gunah, Or agar doosra kapda mojood nahi hai to namaz makruh bhi nahi, Fatawa Amjadiya Jild: 1 Safah: 193 par hai
Jiske pas kapde mojood hon, aur sirf aadhi aastin ya banyan pehen kar namaz padhe to karahat tanzihi hai, (yani namaz ho jayegi). Aur (doosre) kapde mojood nahi to karahat (tanzihi ki) bhi nahi,

Waqarul Fatawa Jild: 2 Safah: 245 par hai
Aadhi aastin wala kurta, qameez ya shirt kam-kaj karne wale libas me shamil hain is liye jo aadhi aastin wala kurta pehen kar doosre logon ke samne jana ghawara nahi karte unki namaz makruh tanzihi hai aur jo log aisa libas pehen kar sab ke samne jane me koi burai nahi mehsus karte to unki namaz makruh bhi nahi.

Makruh e Tanzihi ki tareef: -
Weh amal jise shariat naa pasand kare, par ispar kuchh azab nahi (gunah nahi)
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1111
Ye irshad farmaye ki jis ladki se rishta pakka ho jaye or us ladki ki photo ladke ke pas ho to wo ladka us ladki ki photo dekh sakta hai ya nahi abid raza mandsor m.p se

Jawab:1111 بسم اللہ الرحمن الرحیم
Awwal to photo ka khichna khichwana hi haram hai, doosri bat ki ladki ka photo ladke ke paas aya kis tarah, teesri baat ye ki jab aya to kya abhi tak ladke ne use dekha naa hoga,? chothi baat ye ki photo burqe me to nahi hoga, zarur usme bal, gala, chehra zahir hoga to jab tak uska nikah naa ho jaye to ladki uske haq me gair mehram hai, uski beparda taswir rakhna jaiz nahi, doosri bat, ladke ko ek jhalak dekhne ki jo ijazat shariat ne di hai to uska matlab ye nahi ki uska photo rakh kar bar bar dekha jaye, aur ulama farmate hai, ki ghar ki aurato ko dekhne bheje aur ladki ka naqsha, rang, height wagera ladke ko byan kar de, lihaza photo rakh kar bar bar use dekh kar bad-nigahi karna haram hai
واللہ تعالٰی اعلم

Suwal no. 1112
Jis ki dadhi na ho ya shariat ke mutabiq na ho to us se azan or iqamat kahlana kaisa he ? hawale ke sath jawab deejiye ho sake to us (hawale) ki photo hi bhej deejiye please

Jawab: 1112 بسم اللہ الرحمن الرحیم
Daari ka ek musht se kam rakhne wala, **fasiq e moallin hai,** aur ulama e ahle sunnat ka is par ittifaq hai ki **azan fasiq ko dena makruh** , ise roka jaye, azan islam ka shiar hai, to (namaz ke waqt) ke dakhil hone ki ittila qual ki maqbooliyat ke liye zaruri hai ki, qail (kehne wala, yani azan kehne wala) musalman aqil, baligh aur aadil ho, aur fasik ki khabar deen dari me etbar ke qabil nahi, jaisa ki
Durr e Mukhtar Jild:1 Safah: 46 par hai ویعاداذان کافر وفاسق
(yani, kafir fasiq ki azan dohrai jaye)

Fatawa Razawiyya Jild:5 Safah: 377 par hai
“agar fasiq ne azan di to qana’at na karen, balki dobarah musalman muttaqi fir azan de”

Bahar e Shariat Jild: 1 Safah: 466 par hai
“Fasiq chahe aalim ho uski azan kehna makruh hai”

Ab raha ye ki fasiq ne azan de di to lotana wajib (zaruri) hai ya nahi, to baz ulama ne farmaya ki inki azan dohrana wajib hai magar **SAHI YAHI HAI KI INKI AZAN KA LOTANA WAJIB NAHI MUSTAHAB HAI,** aur yahi durr e mukhtar me hai, magar yaad rahe jab fasiq azan de, to fir doosra koi azan de, aur agar fir azan dene se fasad ka andesha hai to dosri azan bina mic ke di jaye, (aur yahi behtar hai)

Jaisa ki Fatawa Faizur Rasool Jild:1 Safah: 184 par, Fatawa Mustafawiya ke hawale se hai
"fasiq ki azan makruh hai, magar de to azan ho jayegi,"

"Aur ye jo upar jawab guzra ki dohrai jaye, iska matlab hai, dohrana mustahab hai (YANI BEHTAR HAI KI DOHRA DI JAYE, AUR USI AZAN SE NAMAZ PADHI TO NAMAZ HO JAYEGI"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 1113
Humara koi non muslim dost ho aur hume poora ilm ho jaye ki yeh biyaaz leta hai to uske ghar ka paani peena aur uski kisi cheez se faiz uthana kaisa. ?

Jawab:1113 بسم اللہ الرحمن الرحیم
Jo khana ya paani apke samne pesh kiya jaye agar apko yaqeen ho ki wo khana byaj hi ke paise se ho to khana jaiz nahi, aur agar yaqeen nahi to shak shubah se koi cheez najaiz nahi hoti, aur faiz uthana baz surato me jaiz ho sakta hai baz se najaiz, aur behrhal har surat aise shakhs ke ghar ke khane peene se bachna chahiye, aur har kafir ki dosti zehr e qatil hoti hai, jab admi kisi se dosti kare to dekh le ki kisse dosti kar raha hai, kyunki kafir, se doosti ke mutaliq quran e pak me hai
Farmata hai **ALLAH KAREEM** apne **QURAN** E AZEEM me (Surah maida, Ayat 51)
"Aye iman walo yahood o nasara ko dost naa banao, .. aur tum me se jo koi un se dosti rakhega, to woh unhi me se hai, "

Rasool e azam ne irshad farmaya - الرجل علی دین خلیلہ فلینظر احدکم من یخالل
"admi apne dost ke deen par hota hai, to gaur kar le, ki kisse dosti karta hai"

Aur farmate hain- من کثر سواد قوم فہو منہم (jisne jis qum ki tadad badai woh unhi me se hai)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1114
Islam me kisi bhi trah ka music jayez hai ya nahi ?

Jawab:1114 بسم اللہ الرحمن الرحیم
Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer(music) bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi.
واللہ تعالٰی اعلم

Suwal no. 1115
السلام علیکم Hazrat kiya pent ki mohri mor kar namaz pad le to kiya namaz nahi hogi or kiyo nahi hogi

Jawab:1115 بسم اللہ الرحمن الرحیم
Namaz me mori ko modne se **namaz makruh tehrimi hogi,** yani aisi namaz fir se dohrana wajib hai, agar naa dohrai to gunah gar hoga, aur payche morne par bhi gunahgar hua, aur iske khilaf agar mori naa modi to **namaz makruh tanzihi hai,** is surat me namaz ho jayegi aur kuchh gunah bhi nahi, aur aisa islye hai ki hadis sharif me hai
امرت ان اسجد علی سبعۃ اعضاء وان لااکف شعرا ولا ثوبارواہ الستۃ عن ابن عباس رضی اللہ تعالٰی عنہما

(yani: mujhe sat(7) aza par sajde ka hukm diya gaya, aur is bat ka ki namaz me naa bal sametu na kapde ise ibne abbas se riwayat kiya)

Aur mori modna har surat **makruh tehrimi** hai, bahar ho ya andar, isi tarah sajde me jaate waqt ghutno se pent payjama upar kheench kar sajde me jate hai ye bhi makruh hai, isi tarah koi astin adhi kalai se zyada modi to bhi namaz dohrani hogi, ye sab surat namaz me kapde ke modne ke hukm me hai, jaisa ki

Durr e Mukhtar me hai كل صلٰوة اديت مع كراهة التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1116
السلام علیکمHazrat kiya jumme ki namaz deobandi ki masjid me padh ne se ho jayegi agar nahi hogi to kiya namaz nahi padni cahiye kiyo ki deobandi ki hi masjid he or sunniyo ki masjid nahi he to kiya karna cahiye

Jawab:1116 بسم اللہ الرحمن الرحیم
Namaz juma ki ho ya eid ki ya panjgana, kisi bhi badmazhab ke pichhe jaiz nahi, chahe deobandi ho ya wahabi, aur agar koi jagah aisi hai ki waha sunni masjid nahi ya imam nahi to aisi surat me zohar ki apni tanha namaz padhe, **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hain,
“Wahabi ke pichhe namaz batil mehez hai.”

FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
“Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai”

Fatawa Razawiyya Jild:6 Safah: 621 par Likhte hai.
Ahle sunnat par farz hai ki apna imam sunni Jumua wa Eed ke liye mukarrar kare. Wahabi ke Peechhe namaz batil mehez hai.
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1117
Hazrat hamare suwal ye hi ki kiya siya ko musalman nahi mana jata ?

Jawab no. 1117 بسم اللہ الرحمن الرحیم
Shia apne aqaid e batila, aur fasidah ki wajah se kafir hain,
واللہ تعالٰی اعلم

Suwal no. 1118
Assalamualikum, Kya huzur sallal laho alaihe wassalam ke ishq me yeh jumla kehna sahi hai k "ramzan ka mahina yome wiladate huzur sallahoalhewassalam ke muqabil kam fazeelat wala hai" Jazakallah

Jawab:1118 بسم اللہ الرحمن الرحیم
Ramazan ka mahina bhi kuchh kam fazilat ka nahi hai, dono ki fazilat apni jaga hai, magar **yom e wiladat sabse zyada fazilat wala hai,** yaha tak **shab e qadr se bhi zyada fazilat wala hai**, Isme koi shak nahi ki jisko jo fazilat mili to sab huzoor ke sadqe me mili, to agar huzoor hi duniya me tashrif naa late to naa quran hota, na ramazan, to ye kehna ki huzoor ki paidaish ka din sabse zyada fazilat wala hai, durust hai,
AlaHazrat Imam e Ahle sunnat farmate hai,
“wo jo naa the to kuchh naa tha, wo jo naa ho to kuchh naa ho
Jaan hain wo jahan ki, jaan hai to jahan hai,
Or farmate hai,
Hote kaha khali o bina kaba o mina

Lolaq wale sahibi sab tere ghar ki hai
Aur ramazan apne me khud ek fazilat wala mahina hai, jisme aqil baligh musalman par roze farz kiye gaye, na is mah ki fazilat ka inkar na rozo ki farziyat ka.. yani is tarah na kahen ki ramazan kam fazilat wala hai, balke yun kahe ki yom e wiladat sabse zyada fazilat wala hai,

Taiyba naa sahi afzal makka hi bada zaahid
Ham ishq ke bande hai kyun baat badai hai
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1119
Hazrat sabebrat ki fatiha kiske naam se hota he,

Jawab: 1119 بسم الله الرحمن الرحيم
Fatiha kisi ke naam ki bhi ki jaa sakti hai aur kisi bhi din ki jaa sakti hai zinda ki, ya dunya se guzre ki, lihaza is din bhi, huzoor se le kar sare musalman mard aurato ko isal e swab kar dena chahiye,
واللہ تعالٰی اعلم

Suwal no. 1120
Assalamo alikum, Hazrat kya kise aam admi ke liye ye lafz kahna chahie Ki (aap ka karam he aap ki badi rahmat he) agar kah sakte he to hawale ke sat jawab inayat farmayen ?

Jawab:1120 بسم الله الرحمن الرحيم
Allah tala ne admi ko mutlaqan mohtaj nahi banaya balki baz mamlo me use khud par ikhtiyar hai ki wo kisi ko saza de ya bakhsh de, gusse ka badla lele ya rehm kar de, ya naram dil se pesh aye, aur isme kehne wale ki niyat allah ki zat me shirkat ki nahi hoti, lihaza kisi ke liye ye kehna ki “**ap ka karam hai, dua hain**, wagera wagera isme koi harz nahi, aur ye buzorgo aur bado ke liye tazimi jumle hote hai, aur banda bhi karam kar sakta hai rehm kar sakta hai, jis tarah huzoor ko allah ne sare jahan ke liye rehmat bana kar bheja, (halaki nabi bhi khuda nahi) Surah Ambiya Ayat 107 me hai
“aur hamne tumhe naa bheja magar rehmat sare jahan ke liye”

Is ayat se sabit hai ki gair e khuda bhi makhlooq e khuda ke liye rehem wali, karam wali ho sakti hai, farq ye hai ki inki atai hai, rab ki zaati
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1121
Hazrat ye bataye ke koi imam masjid me namaz padata he aur us imam ke liye basti se hi khana aata he lekin basti me kuchh ghar aise bhi he jo log sood lete he to kya imam uske ghar ka khana khaye ya nahi aur majboori ye he ke agar imam nahi khata he to wo etraz karte he aur basti wale bhi kiyuke wo maldar he uski hi chalti he imam agar nahi khata he to imam ko masjid se nikal dete he is surat me kya hukm he hawale ke sat jawab inayat farmayen karna karam nawazish hogi

Jawab:1121 بسم الله الرحمن الرحيم
(Note:-group me imamat ke masail is tarah nahi bataye jaate, agar ye masala sahi me pesh aya ho to aapko chahiye ki darulifta me jaye or jawab hasil kare, aur ye jo jawab diya jaa raha hai, ye bas ilm me izafe ke liye diya jaa raha hai, mere is jawab ki buniyad par kisi sunni imam ko masjid se nahi nikala jaye.
Al-Jawab
Agar us ghar me sood ke siwa koi zariya e muash nahi, aur jo khana imam ko pesh kiya jata hai, use yaqeen ho ki wo sood ki raqm ka hi hai, to khana **jaiz nahi** or yaqeen nahi ki sood ki raqm ka hai, ya kisi or bete ki kamai ka to **khana jaiz, parhez behtar,** ab raha ye ki maldaro ke samne imam majboor hai to ise allah ka khof karna chahiye ki, jo ameer ki tazeem uski amiri ki bina par kare, usne apne deen ko dhane

me madad ki, aur imam ka qudrat rakhne ke bad bhi haram kam par chup rehna gunah hai, agar direct kehne me fasad ka andesha hai to juma eid me moke par sood ki taqrir kare, jalso me sood par byan kare, uski mazammat byan kare, magar imamat ke mansab par hote huye haq se khamoosh rehna gunah hai, Aur ye fel “**mudahanat**” kehlata hai-
MUDAHANAT ki tarif ye hai ki “najaiz or gunah wale kaam mulahza karne ke bad, (roke par qudrat rakhne ke bawajood), use naa rokna, aur deeni muamle ki madad aur nusrat me kamzori wa kami,
Ya - kisi bhi duniyawi fayede ki khatir, deeni mamle me narmi ya khamooshi ikhtiyar karna MUDAHANAT keh lata hai, **MUDAHANAT haram** aur jahannam me le jane wala kam hai,

Quran e Pak Surah maida Ayat 79 par ishad e bari tala hai
“jo buri baat karte apas me ek doosre ko naa rokte, zarur bahut hi bure kam karte the,”

Tafsir khazain ul irfa me hai
“burai se logo ko rokna wajib hai”

imam ko chahiye ki is haraam kam par na razi rahe, na chup rahe, balki unke ghar ke khane se parhez kare, aur jab koi wajah puchhe to saf byan kare ki **“me imam hu, mere pichhe log namaz padhte hai,** lihaza mujhe allah ka khuf hai ki me shak shubeh ka khana nahi khaunga” warna aap chaho to kisi or imam ko rakh lo jo haram halal me farq naa karta ho,
aur imam ka ye khyal ki masjid se nikal diya jayega to kya hoga, masjid walo ko bhi wahi rab khana deta hai jo imam ko deta hai, aaj sood wale ke ghar khane par majboor hai, kal wo sharab pesh karega to kaise mana kar payega,

“HAR, AHLE ILM, AHLE TARIQAT, SAHIB E TAQWA, IMAM AUR DEEN KE REHBARO KO BUZURGO SE YAHI NASIHAT KI HAI KI, AMEERO KI DAWAT SE DOOR RAHA KAREN, NA UNKE DAR PE JAO NA UNSE ZYADA MEL JOL RAKHO, jab ek baar admi kisi ka khana kha leta hai to uske samne haq byan nahi kar pata,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1122
Hazrat kiya namaz me chamade ya rekseen ki belt bandne se namaz nahi hogi ?

Jawab:1122 بسم اللہ الرحمن الرحیم
Hadis me hai ki “**jab chamra dho kar sukha liya jata hai to pak ho jata hai**”
To pak chamre se bani belt ho ya jecket, namaz me karahat nahi laati, agar chamra pehn kar namaz nahi hoti to chamre ke mozo par masah kaise hota ?
واللہ تعالٰی اعلم

Suwal no. 1123
Hazrat kiya Kadwi roti pet bar kar khani cahiye or janaze ke sat jate kiya padna cahiye ?

Jawab 1123 بسم اللہ الرحمن الرحیم
Roti karwi ho ya mithi, khushi ki ho ya gham ki, **PET BHAR KAR KABHI NAHI KHANI CHAHIYE,** aur mayyat ke ghar me jo khana iske sawab ke liye hota hai, **usme maldaro ko khane se parhez karna chahiye**, us ghar me door se aye mehman khaye, ya gharib, ha agar kisi ne mehmano ke liye alag se khana kara hai, to use dawat ki tarah nahi karna chahiye aur khana, us khane ka sab ko jaiz, amir ho ya gharib, aur mayyat ke sath chalte waqt koi bhi wird kar sakta hai, chahe kalima ya durood, fir us ka swab mayyat ko hi isal kar de, aur aj kal ko karwi roti ya teeje ke naam par dawat numa mehfil sajai jaati hai, aur log baqaida shadi ki tarah tayyar ho ho kar ate hai ye baat zarur buri hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1124
Ishrak, chasht, awabeen ki namaz ki fazilat Kya he, rahnumai kare ?

Jawab:1124 بسم الله الرحمن الرحيم
Namaz e ishraq o chasht ki FAZILAT aur Raka'at
Jo namaz e fajr baa-jamat ada kar ke zikrullah karta rahe yahan tak ki aftab buland ho gaya fir **2 rakat** padhi to use pure HAJ wa UMRE ka sawab milega
(Sunan Tirmizi)

Jo shakhs namaz e fajr ke fariq hone ke baad apne musalle me betha raha yaha tak ki ishraq ke nafil padh ke sirf khair hi bole to use ke gunah bakhsh diye jayenge agarche samundar ke jhag se bhi zyada hon,
(Sunan Abu Dawood)

Jo chasht ki do rakat pabandi se ada karta raha uske gunah muaf kar diye jaate hai chahe samundar ke jhag ke barabar ho,
(sunan Ibn e Maja)

Awwabeen-
"jo maghrib ke bad 6 rakate is tarah ada kare, ki unke darmiyan koi buri bat na kahe, to ye 6 rakate 12 saal ki ibadat ke barabar hongi"
(Sunan Ibn e Majah)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1125
Jab ghusl karte he to kaha jata he ki ek bal bhi sukha nahi rah jana chahiye agar ham naapak ho gaye ya kisi wajah se halat aise ho jaye ki ghusl karna zaruri ho gaya to ham agar apne sar(head)ko na dhoye to kya hamara ghusl man liya jayega ya nahi bataye ?

Jawab: 1125 بسم الله الرحمن الرحيم
Agar koi sharai ujar nahi to, sar ka dhona farz hai, naa dhone ki surat me gusl e junoob ada naa hoga, aur agar sar dhona bhool gaya aur bad me yad aya to fir se GUSL KARNE KI ZARURAT NAHI, **sirf sar dho** le, aur jitni der bad dhoyega PAK ho jayega,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1126
Hazrat kisi ki namaz agar safar me qaza ho to wo ghar akar kasar pdhega ya poori ?

Jawab: 1126 بسم الله الرحمن الرحيم
Jo namaz jaise qaza hui use waise hi qaza padhni hogi, qasr ki qaza qasr ki tarah hi karni hogi, yani jo namaze safar me qaza hui, to ghar aa kar ya jab bhi jaha padhe, unhe qasr me hi qaza karega yani 4 wali do hi padhega, jaisa ki Fatawa Alamgiri Jild:1 Safah:121, aur Bahar e Shariat Jild:1 Safah:703 par hai
"jo namaze jaise faut(qaza) hui uski qaza waise hi padhi jayegi, maslan, safar me namaz qaza hui to char rakat wali do hi padhi jayegi,"

Aur ye zaruri nahi ki qasr ki qaza ke liye ghar ana zaruri hai, yani safar par qaza hui namaz safar par hi qaza kar sakta hai, ghar ane ke intizar me naa rahe, kya ajab ki ghar aa sake ya nahi, isilye namaz e qaza karne se toba karke unhe jald hi safar par ada kar lena chahiye, maut ka bharosa nahi, aur qaza namaz e jald az jald ada karna wajib hai jaisa ki Bahar e Shariat Jild:1 Safah:702 par hai
"qaza ke liye koi waqt muaiin(tey) nahi, umar me jab bhi padhega bari uz zimma ho jayega, magar, TULU, GHUROOB aur ZAWAL ke waqt, (naa padhe) ki in waqto me namaz jaiz nahi."

واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1127
Kuchh log kahte he ki agar apke koi shakhs halat puchhe to yeh kahna chahiye ki allah ka karam he aur kahte he ki rasool ka karam nahi kahna chahiye to mujhe bataye plz kya rasool ka karam ya chhote sarkar aur bade sarkar ka karam aur khwaja ghreeb nawaz ka karam kah sakte he ya nahi ya sirf yeh kah sakte he ki allah ka kram he

Jawab:1127 بسم اللہ الرحمن الرحیم
Jo jo apne suwal me darj kiya sab keh sakte hai- jab allah ne apne mehboobo ko karim bana kar bheja hai to wo bhi karam kar sakte hai, Surah Ambiya Ayat 107 me hai
“aur hamne tumhe naa bheja magar rehmat sare jahan ke liye”

Aur farmate hai **IMAM AHMAD RAZA**
“**kareem** aisa mila ki jiske khule hain hath aur bhare khazane
Batao aye mufliso ki fir kyun tumhara dil ijtirab me hai”

Aur farmate hai **MUFTI E AZAM E HIND**
Jo Chahenge Jise Chahenge Ye Use Denge
Kareem Hai Ye Khazane Lutane Aaye Hai

Sunoge "La" Na Zabaan E Kareem Se **Noori**
Ye Faiz O Jood Ke Dariya Bahane Aaye Hai

To jab hamare ulama ne quran o hadis ki roshni me nabi wali ko kareem mana hai unke karam ko mana hai to hame ghairo ki sunne ki zarurat hi kya, agar gairo ki baato par tawwajo doge to iblis bhi kehta hai “namaz na padho ?”
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1128
Hazrat kya qabristan me agar koi shakhs salam kare to kya murde uska salam sunte he or jawab dete he Quran'o hadees ki roshni me wazahat farmaye ?

Jawab:1128 بسم اللہ الرحمن الرحیم
(KHUTBA)
Tamam ibadaat aur tarif usi sami’i o baseer azmat wale, izzat wale, ilm wale, hilm wale, allah azzawajal ke liye, jiski di hui taqat se sunti hain cheentiyan bhi **Hazrat sulaiman ke lashkar ki awaz**, aur durood o salam ho, ghamzada ki sunne wale, aqa, o maula par jinke liye Imam ne kaha **“door o nazdik ke sunne wale wo kaan**” aur unki aal o as’hab aur tamam musalman par, yaa is tarh arz karun ki “**ek mera hi rehmat me dawa nahi shah ki sari ummat pe laakho salam”**

Al-Jawab:
Apne rab se ummid karta hu ki sail mujh par itna to yaqeen karta hi hoga ki agar me is suwal ke jawab me bas ye arz kar du ki “**G, han murde sunte hai, aur jawab bhi dete hai,**” to sail ko BAS (kafi) hoga, magar aksar dekha jata hai ki hamari sunni awam ke zehen me ye suwal khud nahi aate balki iblees ke sage rishtedo (wahabi, deobandio) ke zariye unke dilo me daale jaate hai, taki gumrah kare, jannati musalmano ko, isilye is suwal ka jawab tafsil se arz kiya jaa raha hai, taki ainda koi bhi wahabi dil e momin me waswasa daale to ye tehrir uske iman ki hifazat me madadgar ho, kyunki **“ye RAZA ke neze ki maar he**….

MURDO KE SUNNE PAR DALAIL E QAHIRAH

Murdo ko zinda aur zindo ko marne aur, murdo ko mar kar fir se zinda karne wala **RAB** farmata hai apne pakiza Quran Surah Fatir Ayat:22 me

ان الله يسمع من يشاء

(Beshak, Allah sunaata hai jise chahe)

Waise to baat isi ek WAAR par khatam ho gai, ki Jab **allah har mumkin par qadir hai** aur wo kehta hai, ki **me sunaata hu jise chahu**, to ab gair ki bato par nazar ki zarurat hi kya, wo allah sunaata hai, murda khud nahi sunta, to ab kaun hai jo allah ki qudrat aur taqat par bandish lagaye aur kahe ki allah ispar qadir nahi, warna bas isi ek ayat ke radd me koi dalil le ao jisse ye sabit ho jaye ki allah bhi nahi suna sakta murdo ko ? magar fazl e khuda se ye **Ahle Sunnat** ka khasa hai ki gumrah ko uske asli ghar (jahannam) tak hi pahucha kar chen lete hai, ab is par ek etraz ye kiya jata hai ki murda kaise sunta hai, wo to mar gaya, **Main kehta hu** (allah hi ki tofiq se) ki ahle sunnat ke ye aqeedah hargiz nahi ki koi apni taqat se sunta hai, ya dekhta hai, balki hamara nazriya to SURAJ KI TARAH CHAMAKDAR hai ki, jo bhi sunta hai allah ki di hui taqat se sunta hai, ab ye allah jane ki kisi ko door se suna de ya karib se, hame kia gharaz ki allah ki taqat qudrat par etraz kare, aur agar koi ye iman rakhe ki **nabi ya wali ya mazar wala ya koi bhi murda apni taqat se (bina rab ke diye) sunta hai, to wo sunni hi nahi balki KAFIR hai,** magar Ahle sunnat ke moqif ko ghalat tariqe se awam me pesh kiya jata hai, ham ye nahi kehte ki koi khud sun sakta hai balki fir yahi quran ki dalil ki

ان الله يسمع من يشاء

(Beshak, Allah sunaata hai jise chahe).

Sahi Bukhari aur Muslim me **Abu sa'id khurdi** se marwi hai, Farmaya Door o nazdik ki sunne wale aaqa ne

اذا وصف الجنازه واحتملها الرجال على اعناقهم، فان كانت صالحة قالت قد مونى وانكانت غير صالحة قالت لاهلها يا ويلها ان تذهبو بها بسمع صوتها كل شيئ الا الانسان ولو سمع الانسان لصعق

(jab janaza rakha jaata hai, aur mard use apni gardano par uthate hain, agar nek hota hai kehta hai, mujhe aage badao, aur agar bad hota hai kehta hai, hay kharabi uski kaha liye jaate ho, har shey uski awaz sunti hai, magar aadmi ke.)

Imam Musnad Ahmad aur Tabrani ne Is hadis ko naql kiya

ان الميّت يعرف من يغسلہ ويحملہ ومن يكفنہ ومن يدليہ فى حفرتہ

(beshak murda pehchanta hai usko, jo gusl de aur uthaye, aur jo kafan pehnaye, aur jo qabr me utare"

Imam Jalaluddin Syuti Shafai ne Sharh Sudoor me ise **farooq e azam** se riwayat kiya,

مامن ميّت يوضع عيل سريره فيخطى بہ ثلچ خطوات الاتكلم بكلام يسمع من شاء الله الاّ الثقلين الجن والانس

(jab murde ko janaze par rakh kar teen qadam, le chalte hain, (murda) ek kalam karta hai, jise **SAB SUNTE HAI JINHE KHUDA CHAHE**, siwaye insano ke aur jinno ke,)

Dekho sunni musalmano tumhara rab kaisi qudrat wala rab hai ki, **asl ye hai ki sunne ka kaam kaano ka hota hai**, magar is hadis me kaha gaya ki kaan wale (insan or jinn) nahi sunte, **wah**, matlab kaan sirf zariya hai, **sunaata allah hai**, dekho uski taqat ki be-jan ko suna raha hai, aur jandar kan wale (insan aur jin nahi sun rahe) hadis me kaha sab sunte hai (insan, jin ke siwa) to janaza jis diwaar ke pas se guzra to deewar sune, jis darakht ke pas se guzra wo darakht sune, jabki inke kaan nahi, to fir, jab allah be-kan wale, be-jaan walo ko suna sakta hai, to qabristan ke murda ko sunaana kya uski taqat se bahar hai, fir wahi ayat ki

ان الله يسمع من يشاء

(Beshak, Allah sunaata hai jise chahe).

Sahabi e Rasool, **Hazrat Salman Farsi** ka aqeeda dekho .

قال لقی سلمان الفارسی عبدالله بن سلام فقال لہ ان مت قبلی فاخبرنی بما تلقی، وان مت قبلک اخبرتک

(salman farsi ne Abdullah bin salam se farmaya, agar tum mujhse pehle maro to mujhe khabar dena ki waha kya pesh aya, agar me tumse pehle marunga to me tumhe khabar dunga,)

Subhan allah, **ye he aqeeda e sahabi jise dekh le har wahabi,** ki marne ke bad, khabar bhi di jaa rahi hai, or kaha ja raha hai ki "**Main bhi tumhe marne ke bad khabar dunga"**, yani sahabi bhi jante hai ki mar kar sunne, bolne, dekhne, samajhne, ki taqat khatam nahi hoti, aur agar ho bhi jaye to allah to hai na taqat wala, jab bejan-be-kaan walo ko suna sakta hai to, murdo ko kyun nahi, fir yahi ayat ki

ان الله يسمع من يشاء

(Beshak, Allah sunaata hai jise chahe).

Imam Ahmad Farmate hain

ان المیّت اذا وضع عی سریرہ فانہ ینادی یااھلاہ ویاجیراناہ ویا حملۃ سریراہ لاتغرنکم الدنیا کما غرتنی

(beshaq murda jab charpai par rakha jata hai, pukarta hai aye ghar walo, aye ham-saaon, aye janaza uthane walo, dekho duniya tumhe dhoka naa de, jaise mujhe diya)

YE LO, kar lo baat, kehne ko to murda he, par fir bhi bol raha hai,!!!! kya hi qudrat he allah ki, to jab murda bolta nahi MAGAR bol raha hai, to murda jo (khud se) sunta hai, magar qabirstan ka bhi sun raha hai, aur tumhare salam ka jwab bhi de raha hai, to fir **MAZAR WALO KA TO KEHNA HI KIYA,**

Lo ab me maqsad ki baat aur dalail pesh kar dun ki qabr wala jawab deta hai ya nahi,
Ise Sharah Sudoor me **Abdullah bin Abbas** (radiallah anhu) se riwayat kiya.

مامن احدیمر بقبرا خیہ المؤمن کان یعرفہ فی الدنیا فیسلم علیہ الاعرفہ ورد علیہ السلام

(jo shakhs apne musalman bhai ki qabar par guzarta hai, aur use salam karta hai, agar wo use dunya me pehchanta tha to ab bhi pehchanta aur JAWAB DETA HAI)
(ise kehte hai RAZA ke neze ki maar…)

Imam Jalaluddin Syuti Farmate hai.
"murda aisa jawab nahi deta jo zinda sunle warna wo aise jawab to dete he jo hamare sunne me nahi ate"

Tabrani ne **Abdullah bin Umar Farooq e Azam** se riwayat kiya, huzoor (kuchh sahabio ki) qabar par ruke aur FARMAYA-

والذی نفسی بیدہ لایسلم علیہم احد الا ردوا الٰی یوم القیمۃ

(qasm uski jiske hath me meri jaan hai, qiyamat tak jo un par salam karega JAWAB DENGE)

Ab ek hadis Bukhari ki bhi ho jaye taki kuchh logo ka **bukhar** bhi utar jaye
Bukhari, Muslim, Abu Dawood, Tirmizi, Musnad Ahmad me, **ANAS BIN MALIK** se riwayat kiya,

واللفظ لمسلم ان المیّت اذا وضع فی قبرہ انہ یسمع خفق نعالھم اذا انصرفوا

(sahi muslim ke alfaz ye hai- murda jab qabar me rakha jata hai, aur log dafan karke palat te hain, BESHAK WEH UNKE JOOTO KI AWAZ SUNTA HAI)

Aur aisi kai hadise hain jisme yahi sabit hai ki murda halchal sunta hai, jooto ki awaz sunta hai, jane wale ki aahat sunta hai,

To aye (etraz karne wale) zara dil se bata, awaz jooto ki tez hai ya salam ki, agar jooto ki halki awaz murda sun sakta hai, nahi nahi, allah suna de to, fir hamare salam ki awaz, ko qabar wale, mazar wale, aur madine wale ko allah kyun nahi suna sakta hai, kiya tera is ayat par IMAN nahi, ki

ان الله يسمع من يشاء

(Beshak, Allah sunaata hai jise chahe).

Aur weh to murda hai, warna quran o tafseero se to ye baat bhi sabit hai, ki chintio ne Hazrat sulaiman alaihissalam ke lashkar ki awaz kaafi door se sun li, (jaisa ki hamne khutbe me byan kiya)
To bas sabit hua ki M**URDE KA SUNNA, DEKHNA, PEHCHANNA, BOLNA, OR JAANE KIYA KIYA**, OR MUFTI E AZAM E HIND TO KEHTE HAI
WO KEHTE NA KEHTE KUCHH, WO KARTE NAA KARTE KUCHH
AYE KASH WO SUN LETE MUJHSE MERA AFSANA,

AUR IMAM E AHLE SUNNAT FARMATE HAI, (AYE WAHABIO TUM NABI PAR SALAM, NAHI PADHTE JABKI UNHE TO HAJAR(STONE/PATHHAR) TAK SALAM KARTE HAI, AUR HAMARA AQEEDA TO YE HAI KI,

UN PAR DURuD JIN KO HAJAR TAK KAREN SALAM
UN PAR SALAAM JIN KO TAHAIIAT SHAJAR KI HAI

Ye abru raza tere daaman e tar ki hai,
(Allah se dua hai ki ise tehrir karne wale, padhne wale, aur age badane walo ki behisab maghfirat kare, aur shaitani waswaso se iman walo ko hifazat kare, aur hame bhi sunaye madine ki hazri ka bulawa, beshaq tu sab sunane par qadir hai,)
والله تعالٰی اعلم بالصواب والله يرجع اليہ مآب

Suwal no. 1129
Maghrib ki namaz ka waqt kab tak rehta he.

Jawab: 1129 بسم الله الرحمن الرحيم
Jab tak isha ka waqt nahi shuru hota tab tak maghrib ka waqt hi rehta hai, maslan aaj delhi me 8.30 pm isha hai, aur maghrib 7.10 par shuru hai to, **7.10 se 8.29 tak waqt e maghrib hi hoga**, fir 8.30 se saari raat khatam sehri tak isha ka waqt.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1130
Namaz e tahajjut ada karne ka trika bataye, Aur shab e barat me ibadat kaise kare bataye plz

Jawab:1130 بسم الله الرحمن الرحيم
Isha padh kar so jaye aur jab bhi ankh khule do rakat tahajjud ki niyat se padh le jis tarah aam nafil padhte hai, tahajjud ada ho jayegi isme koi waqt ki qaid ya khas surate padhne ki qaid nahi hai,
Bahar e Shariat Jild:1 Safah:677 par hai
"salatul lail (raat ki namaz) ki ek qism TAHAJJUD hai, isha (ki namaz) ke bad rat ke (kisi bhi waqt) so kar uthe, aur nafil padhe, (isi ka naam tahajud hai) Tahajjud nafil (namaz) ka naam hai,"

Bahar e Shariat Jild:1 Safah:678 par hai
"kam se kam tahajjud ki do rakaten aur huzoor (alaihissalam) se 8 tak sabit hain,"

Shab e Barat me maghrib ke farz aur nafil ada karne ke bad 6 rakat nafil is tarah padhen,
"pehli do rakat me ye niyat kijiye ya allah in rakato ki barkat se **mujhe umr e daraz bil khair** ata farmaye, fir salam pher kar **21 bar surah ikhlas** padhe

Doosri do rakat shuru karne se pehle ye niyat kijiye, ya allah in do rakat ki barkat se **balao se meri hifazat** farma fir namaz poori karke salam pher kar **21 bar surah ikhlas** padhe
Teesri do rakat shuru karne se pehle ye niyat kijiye, ya allah in do rakat ki barkat se **mujhe sirf apna mohtaj rakh gairo ki mohtaji se bacha**. Fir salam pher kar **21 bar surah ikhlas** padhe
Uske baad dua e shaban bhi padh le (jo apko kisi bhi namaz ki kitab warna panjsurah me mil sakti hai)

Yaad rakhna chahiye ki, is raat log poori rat nafil namaz me masroof rehte hai, isse behtar hai ki aap apni pichhe qaza namao ko ada kijiye,
Qaza namaz chupchap ada karni chahiye, naa kisi ko bataye naa kisi ke samne ada kare naa iska zikr kare, or namaz padhta rahe copy me note rakhe ki kitne din ki fajr padh li,
Or qaza namaze e jald ada karne ka ek behtareen tariqa Imam E Ahle Sunnat ne farmaya hai. (jiska khulasa is tarah hai)
Sabse asan or behtar tariqa hai ki pehle ek hi waqt ki namaz ada kare yani pehle sabhi fajr padh le fir is tarah poori hone par agli padhe, jab ki qaza namaz padhe to pehle fajr hi padhe jab tak poori naa ho jaye,
Niyat- iske do tariqe hai (jis tarah chahe padhe,
1- niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse pehle qaza hui waste allah ke......... allahu akbar
2. niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse akhri qaza hui waste allah ke......... allahu akbar
(jis waqt ki padhe wahi naam le, zohar, asr wagera) Niyat bandhte hi
Pehle sureh fatiha shuru kar de, fir surat milaye (yani sana wagera naa padhe)
Fir ruku me jaa kar 1 baar tasbih padhe, or sajde me jaa kar bhi ek bar hi tasbih padhe, isi tarah 2 rakat padhe or jab salam pherne bethe to attahiyyat poori padh kar, اللھم صلی علی محمد والہ or salam pher de yani bad wali dua bhi naa padhe, is tarah, farj ada karta jaye, (4 rakat wali me akhri ki do rakat me sureh fatiha naa padhe balki 3 bar سبحان اللہ kahe, or vitr me, teesri me fatiha or surat zarur padhe or tabkir keh kar, qunoot naa padhe balki 1 ya 3 bar رب اغفر لی keh le
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم

Suwal no. 1131
Kya qabr me murda ke ander rooh dali jati he

Jawab:1131 بسم اللہ الرحمن الرحیم
G han, qabr me murde ko rooh dali jaati hai
واللہ تعالٰی اعلم

Suwal no. 1132
Agar jume ki namaz ke liye masjid me gaya or achanak pishab (yani istinja) ki hajat hui lekin agar istinja kar ne jate he to namaz jane ka ya khutba shuru hone ka andesha tha to istenja kiye bager hi namaz ada kar li ab us namaz ke bare me kya hukm he?? Irshad farmadijiye Aabid Raza Mandsor M.P se

Jawab: 1132 بسم اللہ الرحمن الرحیم
Peshab aane ki do surate ho sakti hai, awwal(1) ye ki peshab to aa raha hai, magar itni shiddat nahi hai ki namaz me khalal ho aur ye juma ada kar sakta hai, **to namaz padh le**, surat e dom(2) ye ho sakti hai, ki aisi shiddat ke sath peshab aa raha hai ki padhna namaz ka dushwar ho jayega to fir aisi surat me namaz shuru karna gunah hai, agar shuru kar di to namaz tor dena wajib hai, jaisa ki,
Bahar e shariat Jild: 1 Safah: 625 par hai,
Shiddat ka pakhana peshab maloom hote waqt ya Reeh Ka ghalbe ke waqt Namaz padhna MAKRUH TEHRIMI hai Hadis me hai, Jab jamat qayam ki jaye aur kisi ko baytul khala jaana ho to Pehle baytul khala ko jaye. (Age farmate hai,)
Namaz shuru karne se pehle agar in cheezo ka ghalba ho to waqt Me wus'at hote huye (namaz) shuru karna hi mana wa gunah hai, (Or age likhte hai) Chahe jamat jaati rehne ka andesha ho aur agar dekhta hai ki qaza e hajat Aur wuzu ke bad waqt jata jahega to waqt ki riyaat muqaddam hai, Namaz padh le, aur

agar namaz ke dauran me ye halat peda ho jaye aur Waqt me gunjaish ho to namaz tor dena WAJIB hai or isi tarah padhli To gunah gar hoga.

Ye byan guzra ki halat e shiddat me jamat me shamil hona gunah hai, to ab agar koi juma padhne aya to peshab ka ghalba hai to peshab se farigh ho, magar aisi surat me logo ko ye masala yaad hona chahiye ki, agar peshab karne se khutba nahi milega magar namaz mil jayegi to peshab se farig ho jaye, aur aisa nahi ki koi itni der peshab kare ki poori jume ki namaz hi nikal jaye, agar shiddat hai to peshab kar le, aur qaida akhir me (yani salam se pehle) bhi jamat me jaa mile to jamat e JUMA ki shirkat maani jayegi, **AB RAHA WUZU KARNE KA MASALA-** ki agar wuzu karega to jamat e jume jaane ka khauf hai, yani agar istinja aur wuzu dono karega to jamat khatam ho jayegi, to is surat me ye karna chahiye ki, jaldi jaldi wuzu ke sirf farz ada karle, warna har uzw(part) ko (3-3 bar naa dho kar) sirf ek ek bar dhoye or is trah waqt bacha kar jamat me shirkat kare, yani qaida akhirah tak wuzu short me poora kar le, aur ye mumkin hai, jamat mil sakti hai, ab jo shaitan ye waswasa dilo me dalta hai ki, “**EID YA JUMA KI JAMAT JAATI HO TO TAYAMMUM KAR LO**” ye mehez **GHALAT, BATIL HAI**, aur sahih wahi hai jo hamne (fazl e khuda) se apni tehrir me byan kiya ki (wuzu ke ek ek bar dhoye ya kewal farz ada kar le,) aur wo (tayammum ka) hukm kewal eid ki jamat ka hai, **JUME KA NAHI**, or jisne is tayyamum ki tehkik eid or jume ke bare me ki **USKI TEHQIQ ME KHATA HUI,** kyunki tayammum bas eid ki jamat jane ke khauf par jaiz hai, JUME KE LIYE WUZU HI LAZIM hai jaisa ke
BARELI KE TAJDAR
Mere AAQA AlaHazrat Imam ahle sunnat,
Azeem ul barkat
Azeem ul martabat
Mujaddid e deen o millat
Parwana e shama e risalat
Imam e ishq o muhabbat
Wali e neymat
Peer e tariqat
Aalim e shariat
Haamiyae sunnat
Maahiye bid’at
Qa’taye Najdiyat,
Bais e khair o barkat
Al-Haaj, Al-Hafiz, Al-Mufti, Al mufassir Asshah IMAM AHMAD RAZA KHAN FAZIL E BARELVI (alaihirrehma) Apni Maqbool e do jahan, Kitab Yani Al-Ataya Nabawiya fi Fatawa Razawiyya, Al-Maroof Fatawa Razawiyya Jild:3, Safah:297 par farmate hain.
“juma aur panjgana ke liye wuzu karna lazim hai, chahe juma wa jamat fot ho jaye”

Aur **Sadr Us Sharia Mufti Amjad Ali Azami** Bahar e Shariat Jild:1 Safah:350 par likhte hain,
“ye guman ki wuzu ya gusl me eiden ki jamat jaati rahegi, chahe imam padh kar farig ho jayega, ya zawal ka waqt aa jayega, dono surato me taraymmum jaiz hai” (yani jume me ye hukm nahi)

Ab ek surat or bhi pesh aa sakti hai jise main byan bhi kar deta hun, taki sail ki dil ki kheti ane wali sukhe ki pareshni se pehle hi nijat paye, aur jab shetan dil me waswasa laye to zehen me ye jawab bhi aa jaye. Wo surat ye ho sakti hai ki agar koi aise waqt me aya ki jamat pehle se shuru hai, ab agar peshab kare ya wuzu short me bhi kare to bhi jamat chali jayegi, to kya kare ?, aisi surat me wahi bat arz hai ki agar ghalba nahi aur namaz padh sakta hai to jamat me shamil ho, aur agar ghalaba hai, to jamat me shamil hona gunah hai, fir farig ho aur wuzu kare, aur jume ki jamat jaane de, or apni tanha zohar ada kare, warna doosri sunni masjid me juma ho to waha padh le.

(allah se dua hai ki MERI maghfirat kare, aur mere liye asaniya karen, ilm e ladunni ata kare, aur yahi sab padhne wale aur sikhne wale aur age badane walo ke liye bhi)
آمین بجاہ النبی الامین صلی اللہ علیہ والہ وسلم

واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1133
Hazrat kya ladki sceereen tach phone chala sakti he ya nahi Hazrat agar hawala mil jayega to badi meher bani hogi

Jawab:1133 بسم اللہ الرحمن الرحیم
Mujhe esa ehsaas hota hai ki suwal puchhne wala shayad ki aadiwasi ilaqe se ho, jise dunya ki koi khabar nahi, MERE AZEEZ aap abhi tak ladki ke mobile chalane par atke ho tumhe pata hona chahiye, ladkiya **desh chala rahi hain, hawai jahaz chala rahi hai, aur pata nahi kis kis ko chala rahi hain**, kisi bhi ladki ke mobile chalana gunah ya najaiz nahi, jab tak us chiz se ghalat kaam na kiya jaye, agar apko apne ghar ki aurato ya ladkio par shak hai ki wo fitne me padh sakti hai, to zarur unse phone door rakha jaye, aur agar apko zarurat mehsus hoti hai to unhe simple phone de diya jaye, (jo androit naa ho) ye har shakhs ke apne ghar ke mahol ka mamla hai, jis tarah **chaku se aurat sabzi kaate, ya qatl kar de**, to iska matlab ye nahi ki chaku ghar me naa rakha jaye, matlab ye hai ki ghar ki aurato ko aisi talim di jaye ki unhe pata ho sahi kiya hai ghalat kiya hai, aur aajkal jo mobile se fitna hai wo kisi se poshida nahi, magar aisa nahi ki sari ladkia ghalat istimal karti hai, hadis me aya انما الاعمال بالنیات(aamal ka daro-madar niyato par hai), fi nafsihi mobile jaiz hai, jab tak iska ghalat use naa ho, magar bezarurat ladkio ko mobile dilane se raqm, aur khel ke liye raqm jo bila wajah kharach hogi, wo fizul kharchi me ayegi, jiska gunah aur hisab qiyamat me zarur hoga, or aap to bila wajah ladkio ke pichhe padh gaye, screen touch phone to mard ko chalana bhi wajib nahi, aur wo bhi to simple chala sakte hai, jab hamse apni nafs maari nahi jaati to dusre se kya shikwa, hisab ke din ka mamla khas aurat ke liye nahi mard ke liye bhi hai, kyunki phone ka chalana har mard par bhi wajib nahi,
واللہ تعالٰی اعلم

Suwal no. 1134
Agar koi shakhs kisi gair mehram ladki ko apni behen banata he to kya ye shariat me jaiz he kiyu ke kuchh riste aese hote he ke khoon se bhi zyada kareebi ban jate he to behen bana ne ke baad usse baat kar sakta he ya nahi ?

Jawab:1134 بسم اللہ الرحمن الرحیم
Agar iske jawaz par (yani jaiz hone par) fatwa jari kar diya jaye to **EK AZEEM FITNE KA DARWAZA KHOLNA HAI**, fir to har ladka jis ladki se shadi karna chahta hai to uski chhoti behen ya uske ghar me rehne wali kisi bhi ladki ko apni munh boli behen bana lega aur ana jana shuru aur maqsad bhi hal , **WAH KIA HI KADWA SACH**, fir aksar dekha bhi yahi jata hai, ki jise kahi shadi karni ho to pehle us ghar me kisi kaam ke bahane ane jane ki rasta kholta hai, us ghar ke bachcho ko chiz dila kar, wagera wagera, Mein ye nahi kehta ki sail ka maqsad ghalat ho, magar shariat ke har pehlu se har nazar se dekh lene ke bad hi koi jawab tehrir kiya jaata hai, hame sari surate byan karni padti hai, sahi lage ya ghalat,
Shariat ne jise behen qarar diya aur usse nikah haram kiya wahi sharai etbar se behen hai, iske siwa to sari musalman (Hazrat adam ki aulad hone ki bina par) behen bhai hi hai, fir alag se rishta qayam karne ki hajat hi kya, gair mehram se behen bana kar rishta rakhna, milne ya bila wajah sharai baat karne ki ijazat nahi, aur jo dil se behen mane ya muhn se ye apke apne munh ka kehna hai, allah ne jisse apas me parda farz kiya hai, usse parda hai, warna apne chacha ki ladkia bhi to chachazad behen hai, fir shariat me jab inse parda qarar diya to bahar ki banai **Ready-Mate** behen se kaise milne, bolne ki ijazat hogi.. is tarah apne munh se rishta badal kar, rishta bana lene walo ke bare me allah ka farman hai
Quran e pak me Sureh Ahzab Ayat 4-5

"ye tumhare apne munh ka kehna hai, aur allah haq farmata hai"
واللہ تعالٰی اعلم

Suwal no. 1135
Hazrat 14 shaban ko baad namaze asar beri ke patton se jo nahaya jata hai us ki asl kiya hai jawab inayet farmaye karam nawazish hogi

Jawab:1135 بسم اللہ الرحمن الرحیم
Mufti Ahmad Yaar Khan Naeemi (alaihirrehma) ne apni Kitab Islami Zindagi me iske bare me farmaya hai ki "7 beri ke patte pani me ubal kar us pani se nahaye, isse saara saal nahane wala jaadu ke asr se mehfooz rahega"
واللہ تعالٰی اعلم

Suwal no. 1136
Hazrat sabe barat ki fatiha kiske naam ka hota he,

Jawab: 1136 بسم اللہ الرحمن الرحیم
Aap mere naam ki bhi kar sakte ho, mehrbaani hogi, wese lazim kisi ke nam ki nahi hoti
واللہ تعالٰی اعلم

Suwal no. 1137
Hazrat kya farishte bhi namaz padhte he

Jawab:1137 بسم اللہ الرحمن الرحیم
Firishto ka hamari tarah 5 waqt namaz padhne ka mujhe ilm nahi, itna zarur hai ki wo har waqt allah ki ibadat (ruku, sujood, tasbih) aur deegar ibadaat zarur karte hai, maslan, koi tasbih kar raha hai, koi sajde me hai, koi kalima, to koi hamd, yani jise allah ne jis kam ka hukm diya wo us me mashgul hai,
واللہ تعالٰی اعلم

Suwal no. 1138
Hazrat agar Maine koi naat shareef ya koi doosri isi tarah se hamd kagaz par utari aur baad me dekha ki iski zaroorat khatm ho chuki hai to kya ham aise panne ko jalaya ja sakta hai taaki idhar udhar udh kar uski be adabi na ho ?

Jawab:1138 بسم اللہ الرحمن الرحیم
Jala dena gunah nahi, magar jalana nahi chahiye ki warq e ayat e qurani, naam e pak e allah wa rasool ko bhi jalana be-adabi hai, to behtar ye hai ki aise pages ko jama kare jab kafi ho jaye to kisi din (6mahine sal bhar me) ek panni me rakh kar usme ek wazndar eent rakh kar kisi nadi wagera me daal de, aur sal bhar tak jama karta rahe, aur ek jab zyda ho jaye to aisa hi kare, isse roz ki dikkat bhi khatam or be-adabi ka khauf bhi, aur agar kabhi zarurat padh jaye to sal bhar tak page apne pas honge hi,
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1139
Assalaamu alekum Kya raste me durood sharif padhne ke bad raste me chalte hue Allah se dua kar sakte

Jawab:1139 بسم اللہ الرحمن الرحیم
Dua ke liye qibla ru hona, hath ka asman ki tarah uncha utha hona, dono hath khole hona nazar neechi hona**, YE SAB DUA KE ADAB ME SE, DUA KE WAJIB YA FARZ SE NAHI,** iska matlab ye hai ki agar koi aisa naa bhi kar sake to bhi dua kar sakta hai, to jo surat apne suwal me byan farmai ki **jaiz or durust hai**, balki karna bhi chahiye, mera bhi isi par zamana e daraz se amal hai, ki uthte, bethte, chalte, firte, sote jagte,

kam karte, jawab tehrir ke bad, khane ke awwal akhir, khali waqt me, safar me wagera wagera, hamesha allah ka (mujh par nazil hui nemato ka) shukr aur dua karta rehta hai, isme koi harz nahi, balki allah dua na karne walo ko napasand karta hai, lihaza har surat apne liye ghar walo ke liye, rishte daro ke liye musalman mardo aurato ke liye, dua karte rehna chahiye, jis zuban aur jis andaz me bhi ho, hadis me hai **"DUA MOMIN KA HATHYAR HAI"** to jeet maidan me usi ki hoti hai jiske pas hathiyat ho, warna shetan maidan me amal me qamyab nahi hone dega, aur dua bande ki mushkil bhi taal deti hai, aur ye nahi ki sirf maghfirat ki dua ki jaye, balki apne nek banne, ki bhi dua ki jaa sakti hai, me kuchh apne andaz e dua ke chand jumle apko sikha deta hu, taaki aap mere liye bhi dua kare, me aksar is tarah dua karta rehta hu. "Allah meri maghrifat kar, meri namaz ki hifazat farma, mere sar pe ani wali pareshani door farma, mujhe mere ghar walo ko shariat ki perwi ki tofiq de, iman par khatima farma, aur jis jisne dua ko kaha unki tamam jaiz murade poori farmna, bimaro ko shifa farma, tamam sunni musalmano ki maghrifat farma, meri dua musalman ke haq me qubool farman, unke jaiz duae mere haq me qubool farma, mere haal par rehmat ki nazr farma, mujhe be-gharaz teri makhlooq ko nafa pahuchane wala bana, apne sabr se sabr, noor se noor, ilm se ilm ata farma…. wagera wagera, aur fir meri nazar ghar me ya bahar jis bhi musalman par padhti hai uske liye bhi maghfirat ki dua karta hu jaise "**allah iski maghfirat farmaye**" isi tarah dastarkhwan par khate waqt jo mere (ghar walo me) sath hota hai, **dil hi dil uske liye bhi dua karta hu** aur apne liye bhi, **ARZ E BYAN YE HAI KI DUA BHI IBADAT HAI, AUR DUA KISI BHI WAQT QUBOOL HO SAKTI HAI, TO MUSALMAN KO APNE RAB KI IBADAT SE KABHI GHAFIL NAHI HONA CHAHIYE,** aur kuchh waqt me to zarur dua karni chahiye kyunki us waqt dua qubool hoti hai jaise, farz namaz ke bad, azan ke bad, jume ke do khutbo ke bad, maghrib se kuchh waqt pehle, adhi rat ko, wagera wagera…
"to bas duao ka har waqt karte rehna jaiz hai, safar me ho ya hajar me"
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 1140
Assalamualaikum, Ahle sunnat ke nazdeek qabr unchi banana jaiz hai lekin kitni unchi honi chahiye aam logo ki kitni unchi hona chahiye aulia allah ki kitni unchi honi chahiye kuchh jagah dekhne me aaya hai ke aulia allah ki bahot unchi mazar sharif hoti hai mazar ki unchai ki had kitni honi chahiye Jazakallah

Jawab:1140 بسم الله الرحمن الرحيم
Qabr ko uncha karna, chahe aulia allah ki ho ya awam ki **khilaf e sunnat hai**, qabr ki unchai zameen se ek balish kafi hai, magar yaad rakhna chahiye ki, jo mazar jis par chadar chadai jaati hai wo asli qabr nahi hoti, qabr uske kafi niche zameen me sunnat ke mutabik hi hoti hai, aur qabr ke charo taraf ek sefty box hota hai, magar kuchh log **us box ko qabar samajh lete hai**, to kuchh bad-mazhab sunnio ke dil me waswase dalte hai ki dekho kitni unchi qabr hai, jabki mazar upar hota hai, qabr uske kafi neeche, aur box aur mazar ko qabar nahi kehte, or yaad rakhna chahiye, ki aap jis mazar ko dekho ki uski unchai apne gutno tak hai(aur aksar hoti bhi aisi hi hai) to ye naa samajho ke yahi qabr hai, balki asli qabr ke charo taraf char diwari karke, use uper se paat diya jata hai fir upar se band kar diya jaata hai, bilkul sandook ki tarah, to sandook uncha hota hai, qabr wahi zamin par niche, kisi mazar ki qabar unchi nahi hoti,
واللہ تعالٰی اعلم

Suwal no. 1141
Koi wazifa bataye jisse meri naukri lag jaye me bahut parehshan hu par kahi bhi naukri nahi milti hai, delhi bahut baar try kara par har baar nahi milti hai, aur sath ke ladke jo he unke mil jati hai mujhe nahi milti

Jawab: 1141 بسم الله الرحمن الرحيم
Allah ta'ala apke liye rizq ki asaniya farmaye aur apke haal par rehmat ki nazar kare, aur apke liya halal rizq ata farmaye,
Do asani aur chhote wazife apko de deta hu, agar 21 din me naukri lag jaye to behtar warna fir se rabita kar lena,

Bab namaz e fajr masjid me hi bethe raho, aur jab suraj nikalne ka waqt shuru ho to masjid me hi, kaabe ki taraf peeth karke (yani surat ki taraf munh karke) **25 baar surah nasr** padho yani (اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ)
awwal akhir durud, fir dua karke ghar aa jao, ye kam har roz karna hai, iske alawa, sara din chalte firte uthte bethte, pak napak, (**astagfirullah, astagfirullah)** padhte raho, dil hi dil, **bas 25 bar suraj tulu ke waqt surah nasr aur sara din astaghfar,** aur naukri ki talash karte raho, allah karim hai, poori ummid rakhna
Note- kisi bhi wazife ko padhne se pehle namaz ki pabandi shart hai, aur apne makhariz kisi sunni alim ko suna ke chek karwa len, ki sahi lafz ada ho rahe hai ya nahi, warna wazifa fayeda naa dega,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1142
Hazrat jaynamaz par kaba bana hota hai or us par beth bhi jate hain to kya ye sahi hai ya nahi ?

Jawab: 1142 بسم اللہ الرحمن الرحیم
Sahi to nahi hai, **kyunki ba-adab banaseeb** aur **be-adab benasib** hota hai, lihaza aisi jayenamaz jis par koi cheez chhapi ho, ya koi huruf (arabi, urdu, eng, etc) ka bana ho use istimal se bachna chahiye, magar uspar bethna gunah nahi, ke wo banawati aks hai, asl nahi, aur kisi musalman ki niyat uski tohin ki nahi hoti, aur **"amal ka dar o madar niyato par hai"**
واللہ تعالٰی اعلم

Suwal no. 1143
ALLAH PAK FARMATE HEN, kiya ye bolna bahot bada gunah hai, Hazrat rehnumai farmaye ain karam hoga

Jawab: 1143 بسم اللہ الرحمن الرحیم
Aisa bolna gunah nahi hai, ye koi zillat ka jumla nahi aur **amal ka dar o madar niyat par hai**, to jo shakhs ye jumla bolta hai to dil me allah ka adab ka hi khyal rakhta hai, magar ye jumla jama ka sega hai, aur allah ki zaat ke liye jama (bahu-wachan) ke sega se bachna chahiye, aur ye daur e hazir ki mushabehat az badmazhab he lihaza bachna chahiye, magar koi bol betha to gunah nahi,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1144
Nabalig bachhe ke pichhe namaz Adaa hogi ya nahi, nabalig bachha imamat kar sakta hai ya nahi ?

Jawab:1144 بسم اللہ الرحمن الرحیم
Nabaligh, balig ki imamat nahi kar sakta, kyunki imam ke sharait me se baligh hona bhi ek shart hai, jaisa ki Bahar e Shariat Jild:1 Safah:561 par hai
"(imamat ki sharto me se ye bhi hai), BALIGH, AQIL, MARD..... hona

Fatawa Razawiyya Jild:6 Safah:625 par hai
"Na-baligh hamare aimmah ke nazdik baligh ki imamat nahi kar sakta"

Ha, agar nabaligh, samajh wala hai, aur taharat, qirat janta hai to apni tarah nabaligh ki imamat kar sakta hai, jaisa ki Bahar e Shariat Jild:1 Safah:561 par hai
"na-baligh ke imam ke liye baligh hona shart nahi, balki nabaligh bhi nabaligho ki imamat kar sakta hai agar samajh wala ho"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1145
Hazrat koi bhi namaz me chein wali ghadi pahan kar namaz padh sakte he, talib hu is jawab ka

Jawab: 1145 بسم اللہ الرحمن الرحیم

Chain wali ghadi pehnne me ulama ke do groh hai, baz iske jawaz ke qail hai baz adame jawaz ke, lihaza jinke nazdeek chain wali ghadi pehenna haram hai unki namaz bhi makruh tehrimi hai, aur jo iske jawaz ke qail hen unka pehenna aur pehn kar namaz padhna jaiz hai, aur jab ulama ke kisi masale me ikhtilaf ho jaye to qaum jis fatwe par amal kare amal ho jayega, **magar aise masail se bachna behtar hai taki dono par amal ho jaye** lihaza chain wali ghadi pehnne se bachna chahiye aur namaz me utar lena chahiye, magar jo iske jaiz hone wale groh ki taraf hai, unki namaz ho jayegi,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1146
Taaq raaton mein nafil namazein adaa karna kaisa hai jiski faraz namazein poori adaa nahi huwi yaani qaza hai to kya aisi surat mein hamari nafil namazein adaa hongi

Jawab:1146 بسم اللہ الرحمن الرحیم
Jiske zimme farz namaze qaza ho, to use taaq raaton me to kya, din ke namazo ke nawafil bhi padhne se behtar qazayen padhni chahiye, aur un nafil ke badle qaza namaz poori karni chahiye yahan tak ke poori ho jayen, aur agar koi nafil padhega to nafil namaz ada ho jayegi, magar uska sawab nahi milega, (yahi nama e amal me likha nahi jayega, magar agar nafil qubool hui to swab alag rahega), fir jab ye apni zimme ki qaza ada kar lega to wo sawab isme darj kar diya jayega (jo iski nawafil ka hoga)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1147
Mera sawal ye he ki aaj ki raat (15 shaban) me rooh ghar pe aate he to agar aaj ki raat kahi milaad ho to hame nahi jana chahye hame ghar pe rahna chahye kyunki rooh ghar pe ayege ?

Jawab:1147 بسم اللہ الرحمن الرحیم
Is tarah to rooh har jumrat ko bhi ghar par aati hai, or kahi se apki dawat jumrat ki aa gai to aap dawat me jaoge ya nahi ? agar jayoge to fir isi tarah har nek majalis aur jaiz jagah 15 shaban ko jana jaiz hai, or rooh ke ane ka maqsad apne liye isal e swal ka mutalba hota hai, naaki apke ghar se naya suit lene aati hain, or isal e sawab aap kahi se kar sakte ho, balki milad ki mehfil me shirkat karke us sawab ko bhi aap apne marhoomo ki arwaah ko isal kar sakte ho, unhe unka maqsad aur nafa mil jayega,
واللہ تعالٰی اعلم

Suwal no. 1148
Aaj shabe barat he to jo shakhs apne ghar ke chat par namaz pade chahe padne wala aadmi ho ya aurat to inki namaz hogi ya nahi agar nahi to is me kya hikmat ?

Jawab: 1148 بسم اللہ الرحمن الرحیم
Koi hikmat nahi hai, kyunki **namaz naa hone ka koi fatwa hai hi nahi**, ye to log khud mufti ban jaate hai, aur apni aqal se fatwe jaari karte hai, yani chat par namaz ho jaati hai, jabki aurat ke liye aur koi man’e sharah naa ho, fir bhi **aurat ko naa chahiye ki chhat par padhe,**
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1149
Hazrat wajib witr ki Niyat Ka Tariqa bata dijie ?

Jawab:1149 بسم اللہ الرحمن الرحیم
niyat dil ke irade ka naam hai, koi dil me ye pakka irada kar le ki me, aaj ke witar padh raha hu, aur niyat bandh le tab bhi witr ada jo jayenge, jaisa ki Bahar e Shariat Jild:1 Safah:492 par hai,
“niyat dil ke pakke irade ko kehte hain”

Aur munh se niyat karna afzal hai, aur wo is tarah bhi ki jaa sakti hai
“niyat ki mene 3 rakat namaz witr ki, waste allah ke, munh mera kaabe sharif ki taraf **allahuakbar**..
واللہ تعالٰی اعلم

Suwal no. 1150
Haiz aane ke 7 din ke baad agar fir bhi kisi aurat ka pani aana band nahi hota to kya namaz padh sakti he, pani 3 ya 4 din tak aata he jawab inayat karna hawale ke sath.

Jawab: 1150 بسم اللہ الرحمن الرحیم
haiz ki aadat 7 din thi bad haiz gusl ada kar liye, uske bad 3 din pani (ratubat) aye to wo pani haiz nahi, aur namaz padhi jaa sakti hai jaisa ki Bahar e Shariat Jild:1 Safah:373 par hai
“SAFED RANG KI RATUBAT HAIZ NAHI”

Bahar e Shariat Jild:1 Safah:304
“aurat ke age se jo khali ratubat be-amezish khoon (bagair khoon mile) nikle, wuzu torne wali nahi, agar kapde par lag jaye to kapda (bhi) pak hai,
واللہ تعالٰی اعلم

Suwal no. 1151
Azan padte waqt kano me shahadat ki ungali kiyun dalate hen, iska ka kya bayan he aur agar koi kano me ungali nahi dale to kya azan nahi mani jaayegi ?

Jawab: 1151 بسم اللہ الرحمن الرحیم
Kano me ungali dal kar ya kano par hath rakh kar, bhi azan keh sakte hai, aur hath khol kar bhi,
Azan ke waqt kano me ungali dalna **mustahab** hai, aur is liye tha ki pehle ke daur me mice system nahi tha to apni awaz ko buland karne ke liye kano me ungali dal kar azan di jaati thi taki awaz tez ho aur door door tak jaye, is sunnat e mustahabba ko zinda rakhne me koi harz nahi, bilfarz agar koi ye fel naa kare aur azan de de to bhi aza ho jayegi, yani kewal **mustahab** ka tark hai, naki kisi farz ya wajib ka
Bahar e Shariat Jild:1 Safah:470 par hai
“azan kehte waqt kano ke surakh me ungali dale rehna mustahab hai, aur agar dono hath kano par rakh liye to bhi achha hai, ... “kan jab band hote hai to admi samajhta hai ki abhi poori awaz nahi hui to buland karta hai”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1152
Hazrat kiya mard balo or dadhi per mehndi laga sakte hai ? dalil se batay pls

Jawab:1152 بسم اللہ الرحمن الرحیم
Mardo ko baalo me mehndi lagana jaiz he, aur daari me bhi, aur ye **mustahab** hai,
Hadis e pak me farmaya: -الصفرة خضاب المؤمن والحمرة خضاب المسلم والسواد خضاب الكافر
(zard khizab iman walo ka hai, surkh islam walo ka sia khizab kafiro ka hai”

Ash’a tul lam’at Sharah Mishkat Jild:3 Safah:569 par he
خضاب بسواد حرام ست وصحابہ وغیرہم خضاب سرخ می کردند گاہے زردنیز اھ ملخصا
Sia khizab lagana haram hai, sahaba aur buzurgo se surkh khizab ka istimal mankul hai, kabhi zard rang ka bhi”
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1153
Agar koi ladki pregnant ho to kya usko agar uska shohar talaq dede to kya talaq ho jati he ya nahi hoti

Jawab:1153 بسم الله الرحمن الرحيم
Prengnancy (hamal) me di gai talaq ho jaati hai, ye logo ki jahalat hai ki kehte hai ki hamal me talaq nahi hoti, hamal talaq me ma'ne nahi hota, jaisa ki. Fatawa Faizur Rasool Jild:2 Safah:111 par hai
"halat e HAMAL aur ghusse me talaq ho jayegi"
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1154
kisi shakhs ki apni shop (dukan) he aur uske sath uske papa aur bade bhai bhi baithte ho aur uske bade bhai aur papa use kharcha poora karne ke liye paise na dete ho to kya wo shakhs apni dukan se paise le sakta he bade bhai aur apne papa ko bina bataye kya yeh thik he kyunki use bade bhai aur papa bilkul paise hi na dete ho is haalat m wo kya kre ?

Jawab:1154 بسم الله الرحمن الرحيم
Agar ye dukan ka malik hai to ise apni kamai me se lene me kuchh harz nahi, magar suwal se lagta hai ki ye ghar me chhota hai aur dukan par bethta zarur hai magar malik nahi hai, to is surat me nikale gaye paise **iske haq me jaiz nahi**, aur wo raqm jo is tarah ab tak churai hai, use wapas rakhna wajib hoga aur allah se sache dil se muafi bhi mangni hogi, aur raqm wapas rakhne ke liye nahi hai to ghar walo se muaf karwana zaruri hai, doosri baat mujhe ghar ki poori tafsil maloom nahi he, **naa mujhe janna he**, kyunki jab tak dono taraf ki baat nahi suni jaati faisla kar dena jahalat hai, me ye nahi kehta ki kharcha naa dena ghalat nahi, magar abhi ye nahi pata ki ladke kis tarah ki kharche ki baat kar raha hai, kya pata dukan me itni hi kamai ho ki ghar chalana mushkil ho, to zarur pehle ghar ki zimmedariya dekhi jayengi, ghar par khana mil raha hai, yahi bahut hai, isi me allah ka shukr kare, apne faltu kharche khatam kar de, aur agar dukan achhi chalti hai, ghar me koi dikkat nahi to aisi surat me koi maa bap kharcha nahi rokte zarur is ladke me koi aib hoga, ki ye paisa najaiz gunah me sarf karega to ho sakta he islye kharcha roka ho, aur ye bhi ho sakta hai ki kabhi kabhi kuchh logo ko ghar beth kar free ki khane ki aadat ho jaati hai, to ghar wale uska kharcha band kar dete hai, bas roti dete hai, taki wo ghar ki zimme dariya samajhe aur kamaye, aur ye bhi ho sakta hai ki ghar me jawan behene ho jiski shadi karni ho aur bap ko yahi fiqr ho, to esi surat me faltu kharche band karne me koi harz nahi har bap ko apne beti ki shadi ki fiqr hoti hai, magar kuchh logo ko apne kharche ki fiqr hoti hai, fir bhi **bil farz maan liya jaye jo surate mene byan ki usme se koi bat nahi,** ghar me sab thik hai, ladka gunah me paise kharach nahi karta to bhi wo kharcha nahi dete, To ladke ko chahiye ki walida se baat kare, ki use bhi kuchh paise diye jaye, **mashware me khair hai**, **chori me nahi,** agar wo paise hath me nahi dete to uski jo jaiz zarurat hai wo ghar walo se bole wo paisa na denge to zarurat ka intizam karenge,
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 1155
Salaam Jin bachchon ke walid ka intiqaal Ho gaya Ho ya bachcha kahin pada huwa Mila or uske walid ka koi pata nahi ab Un bachchon ko jo paal raha he kya government & other forms men wo apna naam likh sakta he? بینوا توجروا(byan farmaye ajr diye jayoge)

Jawab: 1155 بسم الله الرحمن الرحيم
Jin bachcho ke walid intiqal kar jaye to koi god le le aur parwarish kare to uske walid ke naam ke sath hi us bachche ko mansub kiya jayega, chahe kafir ka bachcha hi kyun na ho, aur agar bachcha pada mila aur walid ka naam maloom nahi to palne wala sarparst (guardian) me apna naam likhwa sakta hai, walid ke colum me fir bhi nahi, aur jo log bachche god le kar apna naam use dete hai, yani khud use apna bap batate hai, aur uske documents me likhwate hai, ye sharan najaiz aur gunah e kabirah hai, kagzo me likhwa dene se kisi ka beta kisi or ka khoon nahi ho jayega.. aur wo sab janta hai jisne paida kiya.
Quran e pak me Allah ka irshad hai: Sureh Ahzab Ayat 4-5

“aur naa tumhare le-palako ko tumhara beta banaya, ye tumhare apne munh ka kehna hai, aur allah haq farmata hai aur wahi raah dikhata hai, unhe unke bap hi ka keh kar pukaro, ye allah ke nazdeek zyada thik hai, fir agar tumhe unke bap maloom naa ho to deen me tumhare bhai hain,

AlaHazrat Imam e Ahle Sunnat Fatawa Razawiyya Jild:13 Safah: 361 par likhte hain,
Hadis me Farmaya: من ادعی الی غیرابیہ فعلیہ لعنۃ اللہ والملئکۃ والناس اجمعین لایقبل اللہ منہ یوم القیمۃ صرفا ولاعدلا
jo apne bap ke siwa doosre ki taraf apne aap ko nisbat kare, is par khud ALLAH aur sab FIRISHTE aur ADAMIO ki lanat, Allah tala kal qiyamat ke din iska **naa farz qubool kare naa nafil,**

Albatta Sarparast ki jagah god lene wala apna naam likhwa sakta hai par baap ki JAGAH NAHI.

Aur ek khas bat is masale me ye bhi hai ki, agar kisi ne bahar (ghair rishtedar) se koi ladka god liya aur use apni biwi se doodh nahi pilwaya to baligh hone par khud iski biwi yani munh boli maa aur iski betion se bhi iska parda wajib hoga, isi tarah ladki god lene par khud iska yani muhn bole bap aur iske beto se parda, agar bhai ke bete ko god liya aur doodh naa pilwaya to bhi yahi hukm hai, aur agar iski biwi ke ab doodh nahi aata to iske behen se pilwaye, yani Sali se warna apni behen se, magar in surato me in dono ke pardo me to riyat hogi magar iski aulad ke liye ab bhi wahi hukm hoga ki parda wajib hoga, aur sabse behtar ye hai, ki apni hi biwi se doodh pilwaye taki, inke bachcho se bhi parde me ri’ayat mile, warna is tarah muhn bole rishto me ye shakhs hamesha gunahgar hota rahega,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1156
qaza e umari ki namaz ka tariqa bataye aur niyyat kis tarah ki jaye (yani niyyat karte wakt jo pehle chhuti hai woh pehle adaygi Karen, ya jo aakhir me chhuti ho uski niyyat kare). JazakAllah hu khaira.

Jawab:1156 بسم اللہ الرحمن الرحیم
Aameen
Niyat me dono ka ikhtiyar hai, idhar se padhega to akhri se kam hoti rahengi aur udhar se padega to pehli se kam hoti rahengi,
Sabse asan or behtar tariqa hai ki pehle ek hi waqt ki namaz ada kare yani pehle sabhi fajr padh le fir is tarah poori hone par agli padhe, jab ke qaza namaz padhe to pehle fajr hi padhe jab tak poori naa ho jaye,
Niyat- iske do tariqe hai (jis tarah chahe padhe,
1- niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse pehle qaza hui waste allah ke......... allahu akbar
2. niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse akhri qaza hui waste allah ke......... allahu akbar
(jis waqt ki padhe wahi naam le, zohar, asr wagera) Niyat bandhte hi
Pehle sureh fatiha shuru kar de, fir surat milaye (yani sana wagera naa padhe)
Fir ruku me jaa kar 1 baar tasbih padhe, or sajde me jaa kar bhi ek bar hi tasbih padhe, isi tarah 2 takat padhe or jab salam pherne bethe to attahiyyat poori padh kar, اللھم صلی علی محمد والہ or salam pher de yani bad wali dua bhi naa padhe, is tarah, farz ada karta jaye, (4 rakat wali me akhri ki do rakat me sureh fatiha naa padhe balki 3 bar سبحان اللہ kahe, or vitr me, teesri me fatiha or surat zarur padhe or tabkir keh kar, qunoot naa padhe balki 1 ya 3 bar رب اغفر لی keh le
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم

Suwal no. 1157
Hazrat ham jab roza rakhte he hame bar bar thook aata he matlab fauran thuka aur phir aa gya bat Karo to aur to ham nigal lete he to kya isse mera roza tut jayga ?

Jawab:1157 بسم اللہ الرحمن الرحیم
Apna thook bar bar munh me lene se roza nahi jaata Jaisa ki Bahar e Shariat Jild:1 Safah:983 par hai

“baat karne me thook se hont tar ho gaye, aur use pee gaya, ya raal tapki magar raal ka taar tuta naa tha, aur use (raal ko) chhada kar pee gaya, .. (in chizo se) Roza naa jayega, magar in bato se ehtiyat chahiye”
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1158
Mere ek cousin he unka jaha office he waha door door tak koi barelvi masjid nahi he, Jume ki namaz wo 24 no.(deobandi) ki masjid me padhte he, kehte he ki koi masjid he ni aur jume ki namaz kaha padhe to kya namaz hoti he unki ?

Jawab: 1158 بسم اللہ الرحمن الرحیم
Namaz chahe juma ho eid ya panch waqt ki, kisi bhi badmazhab ahle bidat ke pichhe jaiz nahi, jaisa ki, Fatahul Qadir Jild:1 Safah:304 par hai
الصلوٰۃ خلف اھل الھواء لاتجوز
(ahle bidat ke pichhe namaz jaiz nahi)

Jab koi shakhs koi kaam bina sikhe karta hai, to zarur nuqsan hi uthata hai, maslan, agar koi mobile ki shop khol kar beth jaye or mobile repear karna sikha naa ho or ye baat logo ko khabar ho jaye ki iski bas dukan mobile ki hai magar ise kaam ata nahi, thik waise hi, jab apka cousin namaz padhne jume ki gaya to itna janna zaruri hai, ki **namaz kiske pichhe padhni hai** kiske nahi, aur kehna ki koi sunni masjid nahi, to juma kaise padhe to is shakhs par ye ilm rakhna wajib hai ki **“kisi par juma kab wajib hota hai**” jab iska ilm hi nahi ki mujh par juma wajib hai bhi ya nahi to bina sikhe padhne se kiya fayeda, aisi surat me ki sunni masjid naa ho or din jumme ka ho to aise shakhs par juma padhna wajib nahi hota balki us din apni zohar padhna farz hai, agar juma badmazhab ke pichhe padha to namaz makruh e tehrimi, aur makruh e tehrimi ka karne wala gunahgar, lihaza apka cousin apki jahalat ki wajah se unke pichhe juma to padh raha hai magar padhne ke baad bhi, gunahgar ho raha hai, jab deobandi ke pichhe koi namaz jaiz hi nahi to juma kya aur eid kya **AlaHazrat Imam e Ahle sunnat** Farmate hain.

Fatawa Razawiya Jild:6 Safah:573 par hai.
“deobandi aqeede walo ke pichhe namaz batil mehez hai, hogi hi nahi, farz sar par (baki) rahega, aur unke pichhe padhne ka shaded e azeeeeeeeem gunah. (age farmate hai) chahe JUMA ya eid ya janaza ya tarawih, koi namaz unke pichhe hogi hi nahi,

Lihaza apke cousin ko chahiye ki apni aql ke ghode naa doraye, aur namaz ke bare me ilm hasil karna farz hai use hasil kare, Quran ke is hukm ki perwi kare ki **“to aye logo ilm walo se poonchho agar tumhe ilm nahi”** naa ki khud faisla kare, aur unke pichhe namaz padh kar gunah sar naa le, aur apni tanha zohar padhe,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1159
Assalamualaikum, Gusl mein halq (gale) ko andruni taur par dhona zaruri hai, gharghare bhi karna zaruri hai lekin roze mein yeh sab amal kar skate hai kya ramzan me rozo ki wajah se Gusl kese karen ? Jazakallah

Jawab:1159 بسم اللہ الرحمن الرحیم
Gusl me andar tak gala dhona aur gharare ko zaruri samajhna APKI KHATA hai, wuzu gusl me garara karna sunnat hai, aur halat e roza me gargara karna mana hai,
واللہ تعالٰی اعلم

Suwal no. 1160
Hazrat me janna chahta ho ki maine gair muslim ladki se shadi ki, jama masjid ke imam sahab ne ladki ko dakhle islam kiya, 6 logo ki maojodgi me kyuki imam sahab qazi nahi hai to kya imam sahab ke nikah padhane se mera nikah jaiz hai aur Hazrat ladki meri mohabbat me islam me ayi hai na ke islam ki khubiya dekh kar to kya mere nikah me kami rahi ? aur aaj ladki islam ki khubiyo ko manti hai aur iman rakhti he Hazrat zawab inayat farmaye

Jawab:1160 بسم الله الرحمن الرحيم
Shariat ke jawab tehrir karne se pehle apke suwal me do ghalatiya nazar aa rahi hai, ek badi hai ek chhoti pehle unse arz kar du, taki aap ainda in baton ka khyal rakhe, chhoti ghalati ye hai ki apne suwal me kaha "**mene ek gair muslim se ladki se shadi ki**" ye jumla kehna ghalat hai, kyunki gair muslim ki shadi musalman se nahi ho sakti, aap ko kehna ye chahiye tha ki mene ek "**new muslim**" se shadi ki, kyunki jab apki shadi usse hui hogi to wo musalman ho chuki thi, fir apka use "**gair muslim**" kehna zara apne alfazo par pakad ki kamzori hai, iska ainda kisi se bhi kehte waqt khyal rakhe,
Dosri ek badi khata mujhe apke suwal se ye zahir ho rahi hai, ki apke mutabiq imam sahib ne ladki ko dakhil e islam kiya, to iska matlab ye hai ki imam sahib tak pahuchne se pehle apke zariye wo ladki islam laai thi ya nahi, or apne use kalima padhaya tha ya nahi, kyunki agar usne islam lane ki baat kahi or apse shadi karne ke liye islam lane par razi thi, fir apne use kalima naa padha kar imam sahib pe le aye to is surat me "**ap par bhi hukm e kufr hai**" apko bhi naye sire se islam lana hoga, kyunki jab koi kafir kisi iman wale se islam lane ki baat kahe, to foran kalima padhana farz hai, agar wo kehta hai
"**thik he me imam ke pas le chalta hu**" **Chalo fir imam sahib tumne musalman karenge"**
To sab surato me wo bhi kafir ho jayega kyunki imam sahib tak le jaane me jo waqt uska kufr par guzra uska zimmedar wahi hoga, thik waise hi koi kafir imam sahib ke pas aya or bola ki mujhe kalima padhna hai aur imam sahib ne kaha bethe me gusl kar loon to imam bhi kafir ho jayega, aur agar wo kafir mar gaya to kufr par uski maut ka kaun zimmedar hoga, lihaza jab koi kafir hamse kalima padhne ki baat kahe to sare kam chhor kar khud pehle kalima padhana chahiye, kisi ke pas le jaane ki zarurat nahi, ye to tha mera andaza jo apke suwal se zahir hua, aur ho sakta ho ki apne pehle hi use kai bar kalima padha rakha ho, aur nikah se pehle tasalli ke liye gawaho ki maujudgi me imam ne fir padha diya to koi bat nahi,
Ab apke jawab ki taraf
Nikah ke liye qazi ka hona shart nahi, naa khutbe ka hona, balki agar khud dulah dulhan do mard gawaho ke samne ye keh den **"mene (sharai meher) ke sath tujhe apne nikah me liya, aur ladki kahe mene qubul kiya**" to dono ka nikah sahi ho jayega, jabki ye baate ek hi majlis me hui ho, chahe inme imam tha ya nahi, khutba padha ya nahi**, to jab nikah imam sahib ne padhaya to isme koi harz nahi hota, qazi ka hona sharto me nahi,**
Ladki apki khubiya dekh kar islam me aai ho ya islam ki, behrhal jisne kufr se tauba karke, kalima padh liya ham use musalman hi jante hai, aur aise to kai waqye hai ki log nabi ki sirat dekh kar islam me aye naa ki islam ki mohabbat me, aur kitne yahoodi hamare buzurgo ki karamat dekh kar islam me aye, kitne log hamare walio ka sabar dekh kar aye, balki khud Hazrat umar nabi ki surat dekhte hi islam me aa gaye jabki isse pehle unke dil me islam ke liye nafrat thi, to aisa hamesha nahi hota ki log islam ki khubiya dekh kar hi aate ho, balki aksar dekha padha to wahi gaya ki, koi na koi zariya hota hai, aur islam se nafrat karne wala, allah walo ki sirat, surat, andaz dekh kar dakhil e islam ho jata hai, aur isse kya fark padta hai ki kon kis wajah se iman laya zariya kuchh bhi ho asli hidayat to allah ki janib se hai, to isme koi harz nahi, naa apke nikah par isse koi fark.

Allah allah kiye jaane se allah nahi milta
Allah wale hain jo allah se mila dete hain
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 1161
Mayyat ko dafan karne ke bad azan kyun di jaati he bataye zara

Jawab: 1161 بسم الله الرحمن الرحیم
Ahle Sunnat Hi Me Ye Sunnat Aaj Bhi Ra'ij Hai
Azan Ghair e Namaz Bhi ja-ba-ja Jaiz Hai

(KHUTBA)
Qalb o zuban se iqrar hai ki, tamam tarif aur ibadat allah ta'ala ke liye, aur wahi ibadat ke laiq, jisne buland kiya apne naam ke sath, apne habib ke naam ko har azan me, taki farz(namaz) se pehle uske habib ko yaad kiya jaye, aur namaz ko haqiqi zindagi mile, jise imam e ahle sunnat ne ye farmaya ki,
PEHLE HO UNKI YAAD, KI PAAYE JILA NAMAZ
KEHTE HAI YE AZAN JO PICHHLE PEHER KI HAI"
Aur beshumar durood o salam ho, qabr par zikr karke zikr ko qabar par jawaz karne wale aaqa par aur unke aal o ashab par

Fatawa Razawiyya Jild:5 Safa:658 par hai,
"baz ulama e deen ne mayyat ko qabr me utarte waqt azan kehne ko SUNNAT farmaya hai"

Haq ye hai ki qabar par azan naa dene yani azan mana hone ki shariat me koi dalil nahi, aur jis kam se shariat mana naa farmaye, wo kam mamnu nahi ho sakta, kisi bhi kam ke jaiz hone ke liye itna kafi hai ki shariat me mana nahi, aur jo ise mana kare, use chahiye ki wo APNA DAWA SHARIAT SE SABIT KARE,

QABR PAR AZAN KE FAYEDE:-
Quran o hadis me jitne bhi azan ke fayede hai, wo qabar par dene se bhi hasil hote hai, to ab shariat azan ka kia hukm byan karti hai is taraf ek nazar, aur azan akhir he kia ispar bhi ek nazar,
Is **Hadis ko IMAM TIRMIZI** ne riwayat kiya:
اذا سئل المیت من ربک ترأی لہ الشیطان فی صورت فیشیر الی نفسہ ای انا ربک ۱ ـــ فلھذا ورد سوال التثبیت لہ حین یسئل
Yani: jab murde se suwal hota hai ki tera rab kaun hai, shaitan us par zahir hota hai aur apni taraf ishara karta hai, islye hukm aya ki mayyat ke liye jawab me sabit qadm rehne ki dua karo,
Aur sahih hadiso se sabit hai ki azan ke waqt shetan bhag jata hai,
Muslim shareef اذااذن المؤذن ادبر الشیطان ولہ حصاص
Yani: jab moazzin azan kehta hai, to shaitan peeth pher kar bhag jata hai

Dalil-1 – jab hadis se ye sabit hai ki shaitan qabr me ata hai, aur ye bhi sabit hai ki azan se shaitan bhag jata hai, to qabr par azan dene se zarur shaitan murde ko naa behka sakega,

Hadis Musnad Ahmad Bin Hambal
قال لمادفن سعد بن معاذ (زاد فی روایۃ) وسوی علیہ سبح النبی صلی اللہ تعالٰی علیہ وسلم وسبح الناس معہ طویلا ثم کبر وکبرالناس ثم قالوا یارسول اللہ لم سبحت (زاد فی روایۃ) ثم کبرت قال لقد تضایق علی ھذا الرجل الصالح قبرہ حتی فرج اللہ تعالٰی عنہ
Yani: jab sa'ad bin moaz radi allah anhu, dafan ho chuke aur qabar durust kar di gai, to Huzoor der tak "subhan allah" farmate rahe, sahaba bhi huzoor ke sath kehte rahe,
Fir huzoor "allahu akbar" farmate rahe aur sahaba bhi unke sath kehte rahe, sahaba ne arz ki Huzoor Awwal Tasbih aur bad me Takbir kyun? Farmate rahe, irshad farmaya is nek mard par iski qabr tang hui thi, yahan tak ki allah ne ye taqleef isse door ki aur qabar kushada farmai,

Dalil-2- is hadis se sabit hua ki huzoor ne mayyat par asani ke liye, bad dafan **Allahu Akbar** farmaya aur yahi kalime azan me bhi 6 bar hai to **ain sunnat** hua,,
Azan me aur kalime zyada hai, aur kalime zyada hone se sunnat ki nafi nahi hoti, balki aur kalime par bhi allah ki rehmat hi hogi, jab **Allahu Akbar** se hi qabr kushada ho gai to poori **AZAN KA KYA KEHNA**,

Hadiso se ye bat bhi sabit hai ki naza ke waqt murdo ko kalima sikhau,
jaisa ki Sihah Sitta me hai لقنوا موتاكم لاالہ الااللہ yani apne murdo ko لاالہ الااللہ sikhao,

Dalil-3- jo naza'a me hai wo ekdam murda hai aur khud huzoor ne use kalima yad karwne ka hukm diya to qabar me jab yani suwal puchha jayega to azan se use jawab yaad ayega, iski asl bhi hadis se sabit ho gai,

Ek hadis e pak me huzoor ne farmaya: اطفؤا الحريق بالتكبير (aag ko takbir se bujhao), aur farmaya
اذا رأيتم الحريق فكبروا فانه يطفيئ النار (yani: aag dekho to Allahu akbar ki takrar se use bujhao)
Mullah Ali Al-Qari Miqat Sharah Mishkat me us hadis ke tehet (huzoor der tak takbir kehte rahe) farmate hain: التكبير على هذا لاطفاء الغضب الالٰهى ولهذا اورد استحباب التكبير عندرؤية الحريق
Yani: ab ye **'allahu akbar'** kehna ghazab e ilahi ke bujhane ko hai, lihaza aag lagi dekho to der tak takbir mustahab thehri,

Dalil-4- qabr par azan dene ki hikmat ye bhi hai ki hadis me aya ki aag lagi dekho to takbir kaho, yahan se ye bhi sabit hai ki qabr e muslim par takbir kehna SUNNAT hai lihaza azan bhi sunnat hui,

Hadis Sunan Abu Dawood, Bahaiqi Aur Hakim ne **Hazrat Usman** (radiallah anu) se riwayat kiya:
كان النبى صلى الله تعالٰى عليه وسلم اذافرغ من دفن الميت وقف عليه قال استغفروا لاخيكم وسلوا له بالتثبت فانه الان يسأل
Yani: huzoor jab dafan e mayyat se farigh hote, qabr par farmaya karte, apne bhai ke liye istagfar karo, aur uske liye jawab e nakirain me sabit qadm rehne ki dua mango, ki ab isse suwal hoga,

Mulla Ali Al-Qari Miqat Sharah Mishkat me farmate hai
كل دعا ذكر وكل ذكر دعا (sab dua zikr hai aur sabhi zikr dua hai)

Dalil-5- bad dafan qabr e muslim ke pas dua karna sunnat se sabit hai aur azan khud DUA hai, balki behtreen dua hai, balki zikr e ilahi hai, balki har zikr DUA hai,

Ye to sabit ho gaya ki qabar par dua karna sunnat se sabit hai, aur ye bhi hadis me hai ki har dua se pehle kuchh nek amal (tasbih wagera) kar liya jaye (isse qubooliyat ki ummid bad jaati hai),

Muslim Abu Dawood Tirmizi ne ek hadis naql ki أداب الدعاء منها تقديم عمل صالح وذكره عند الشدة
Yani: adab e dua me se hai ki isse pehle amal e saleh ho, aur zikr e ilahi mushkil waqt me zarur karna chahiye, (aur azan bhi ek zikr balki zikr e saleh hai, jaisa ki upar guzra)
Aur ek hadis me farmaya اذا نادى المنادى فتحت ابواب السماء واستجيب الدعا
Yani: jab azan dene wala azan deta hai to asman ke darwaze khol diye jate hai, aur DUA qubool hoti hai

Dalil-6- bas ye bhi sabit hai ki huzoor ne dafan bad dua ki, aur hadis khabar de rahin hai ki azan ke bad dua qubool hoti hai, aur dua se pehle kuchh nek amal karna chahiye kuchh zikr, to zahir hai, dafan bad, azan dene se dua karne wale ke liye qubooliyat ke darwaze khol diye jaate hai, aur ye ki azan bhi zikr hai, aur dua se pehle azan dena yani zikr e ilahi hua aur ye bhi qubooliyat ke adab me se guzra, to jo log, bad dafan qabr par azan dete hai, fir dua karte hai to goya kitni hadiso par amal karte hai, aur dua ki qubuliyat ki ummid bhi qawi ho jaati hai,

Azan zikr e ilahi hai aur zikr e ilahi azab ko dafa karta hai,
Hadis Musnad Ahmad, Bahaiqi ne naql kiya farmaya: huzoor ne : مامن شيئ انجى من عذاب الله من ذكر الله
Yani: koi cheez zikr e ilahi se zyada azab e ilahi se najat bakhshne wali nahi

Aur khushi ki khabar ye ki khud azan ke liye khas hadis me farmaya gaya اذا اذن فی قریۃ امنھا اللہ من عذابہ فی ذلک الیوم yani: jab kisi basti me azan di jati hai to allah us din use azab se aman de deta hai

Dalil-7- to beshak apne musalman bhai ke pas azan dekar uski qabar balki qabaristan se azab e ilahi ko door karna kaisa swab wa mayyat ke liye nafabakhsh kaam hai,

Azan zikr e mustafa hai aur zikr e mustafa bhi rehmat nazil hone ka zariya hai,
Naseem Ur Riyaz me hai جعلتک ذکراً من ذکری فمن ذکرک فقدذکرنی
yani: mene tumhe apni yad me se ek yad kiya, jo tumhara zikr kare wo mera zikr karta hai,
aur zikr karne wale ke liye to huzoor ne farmaya : حفتھم الملٰئکۃ وغشیتھم الرحمۃ ونزلت علیھم السکینۃ
Yani: unhe malaiqa ghair lete hain aur rehmat e ilahi dhaap leti hai, un par sakina aur chen utarta hai,

Ye bhi hadis se sabit hai murdo ki qabar tang karti hai, aur naye ghar me uska dil ghabrata hai, aur sakht wehshat aur ghabrahat hoti hai, aur azan wehshat ko door karti hai ghabrahat ko door karti hai, aur kyunki azan zikr hai aur quran me farmaya "الابذکر اللہ تطمئن القلوب **tarjuma:** sun lo khuda ke zikr se chain pate hai dil**,**
Aur Hiliyatu Auliy me ek hadis naql hai, farmaya **:** نزل ادم بالھند فاستوحش فنزل جبرئیل علیہ الصلاۃ والسلام فنادی بالاذان
Yani: jab Adam(alaihissalam) ko jannat se hindustan me utara to unhe ghabrahat hui, to jibrail alaihissalam ne utar kar AZAN di,

Dalil-8- bas ye bhi sabit hai ki zikr se dil chen pate hain, aur azan behtreen zikr hai, aur azan se ghabrahat door hoti hai, aur wehshat khatam hoti hai, to kon aqal wala nahi chahega ki wo naye ghar me apne azeez ki ghabrahat ko door kare, aur kon nahi chahega, ki azan de kar, musalman ki wehshat ko door kare, magar wo nahi chahega, jise shaitan allah ke zikr (azan) se roke, (kya hi achhi misal)

Jo musalman apne ya kisi bhai momin bhai ki qabar par azan deta hai, aur uske azab dafa karne me madad karta hai, aur use qabar me fayeda pahuchta hai **TO SUN LO** uske liye hadisen kya kehti hai:
Sahih Muslim me hai اللہ فی عون العبد ماکان العبد فی عون اخیہ
yani: allah bande ki madad me hai, jab tak banda apne bhai musalmanon ki madad me hai ,
(subhan allah, kya hi ACHHI MADAD madad e ilahi hai)

Aur is hadis ko Bukhari ne naql kiya farmate hai MADANI TAJDAR:
من کان فی حاجۃ اخیہ کان اللہ فی حاجتہ ومن فرج عن مسلم کربۃ فرج اللہ عنہ بھاکربۃ من کرب یوم القیٰمۃ
Yani: jo apne bhai musalman ke kam me ho, allah uski hajat rawai farmata hai, aur jo kisi musalman ki taqleef door kare, allah uske badle qiyamat ki musibaton se ek musibat us par se door farmayega,

Jab **Hazrat Ali** ko huzoor ne ghamzada dekha to farmaya:
قال رأنی النبی صلی اللہ تعالٰی علیہ وسلم حزینا فقال یاابن ابی طالب انی اراک حزینا فمربعض اھلک یؤذن فی اذنک فانہ درء الھمّ
Yani: mujhe huzoor ne ghamgeen dekha to farmaya, aye ALI me tujhe ghamgeen pata hun, apne kisi ghar wale se keh ki, tere kan me azan kahe, AZAN GHAM AUR PARESHANI KO DAFA KARTI HAI,

Imam Tabarani ne ek hadis naql ki farmaya huzoor ne: ان احب الاعمال الی اللہ تعالٰی بعد الفرائض ادخال السرور علی المسلم
Yani: beshak allah ke nazdeek farzon ke bad sab amaal se behtar, musalman bhai ko khush karna hai,

Dalil-9- "lo wo aya mera hami mera ghamkhware umam" to dekh lo aye sunni musalmano, tumhare liye kaisa haseen moka hai, ki qabar par azan dekar apne musalman bhai ko fayeda pahuchao, aur jo aisa kare, allah uski hajat poori karta hai, aur ye bhi sabit hua ki musalman bhai ko jis tarah ho sake fayeda

pahuchana chahiye, magar socho kya tumhara murda marne ke bad musalman nahi, agar hai to azan de kar fayeda pahuchao, aur **kyunki wahabi duniya me bhi kafir hai, lihaza uska murda bhi kafir** aur murda kafir ko fayeda pahuchane ki hadis hamne nahi padhi, balki **iske liye dua magfirat bhi kufr hai**, to bas aye musalmano, jiske ghar se koi musalman fot ho to use qabr par azan de kar, fayeda pahuchae,

Qabar par azan dene ki jo dalil upar guzri unka khulasa ye hai ki
AZAN DENE KE FAYEDE
* shaitan ke shar se panah
* azan takbir hai aur takbir aag se aman
* jawab e qabr me asani
* zikr e azan se azab e qabar ka door hona
* azan zikr hai, aur zikr har waqt jaiz hai
* qabr par zikr karna sunnat matlab azan bhi sunnat
* azan zikr hai aur zikr se dil chen pate hain,
* azan me zikr e mustafa yani rehmat utarne ka zariya
* azan se wehshat ko door karna
* azan ke zariye ranj o gham ko door karna
* qabr par dua sunnat aur azan zikr hai har zikr dua yani azan sunnat
* qabr ke pas takbir kehna sunnat azan me takbir hai azan sunnat
* mayyat se shaitan ko door bhagana ittiba e sunnat
* azan se momin ko fayeda pahuchna hadis par amal

Ab jo itne fayede hath aane ki niyat se apne momin bhai ki qabar par azan de to kaise sawab ke khazane hath ayenge, hadis me farmaya: نیۃ المومن خیر من عملہ (musalman ki niyat uske amal se behtar hai)
Aur jo Ilm e niyat janta hai, yani har kam me achhi achhi niyat karna janta hai to wo har har kam me bahut sawab kama sakta hai, to qabar par azan bhi achhi niyat ke sath di jaye jo upar guzri hadiso par bhi amal hoga aur jab tak azan dega khud azan dene wale par aur qabar par bhi rehmat e ilahi nazil hoti rahegi, zarur dene wale ki bhi maghfirat ho jaye, (allah hi deta hai aql, kalam ilm o hikmat ke karne ki)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 1162
1 shakhs he jo musht zani kiya karta tha par 1 din us ne qasam khali ki allah ki qasam aaj ke bad musht zani nahi karunga, Par 1 din us par shehwat ka galba hua to us ne apni sharm ghah ko hath lagay bina hi kuchh is tarha harkat ki ke us par gusl farz ho gaya, To kya qasam ka kaffara aayga ya nahi, kynki qasam to musht zani ke liye khai thi par hath nahi lagaya, Rehnumai farma dijiye, Aabid Raza M.P Mandsor se

Jawab:1162 بسم اللہ الرحمن الرحیم
“MUSHTZANI SE KAFFARE PAR TEHQIQ E KHAFIFA”
Mushatzani naa karne ki qasm khai, fir koi fel aisa ki jo urf me mushtzani nahi kehlata kar betha to meri naqis tehqiq yahi hai ki naa uski qasm tuti naa kaffara lazim, kyunk qasm ka tutna urf e aam par bhi hota hai, aur mushtzani naam hai, “**apne hath se apni mani ko kharij kar lene ka**” naa ki kisi bhi tarah mani ko kharij hona, ab agar mushtzani karne wale ne koi bura khyal jamaya yaha tak ki inzal ho gaya to isse mushtzani ki tarif sadiq nahi aati, **Main kehta hun** (aur usi rab ki tofiq se) Machhli jise quran me gosht farmaya, magar hamare zamane me use kharidte, khate, pakate waqt ghosht nahi kaha jata balki machhli hi kaha jata hai, aur ham gosht se murad bhens, murga, bakre ka gosht lete hai, ab raha ye ki agar koi shakhs gosht naa khane ki qasam khaaye aur wo machhli khaa le to uski qasm **NAA TUTI,** naa kaffara kyunki (upar guzra ki) qasm urf par mabani hoti hai, aur urf me machhli gosht nahi, jaisa ki **Imam e Ahle sunnat Imam Ahmad Raza Bareilvi** ne apne Fatawa Razawiya Shareef, Jild:13 Safah:496 par farmaya:
“qasm khane wala ki, gosht naa khayega, to machhli khane se qasam torne wala NAA HOGA,

Jabki quran machhli ko saf gosht farmata hai aur kehta hai- “**tum darya se taza gosht khaao**”
Ab raha ye ki agar machhli bhi dar haqiqat gosht hi hai, magar yaha urf nahi hai, thik waise hi Ulama e Ahanaaf ne farmaya aur ise **Mufti Amjad Ali Sahib** ne Apne Maroof Tasneef Bahar e Shariat me bhi naql kiya ki,”**agar kisi ne roti naa khane ki qasm khai, aur chawal ki roti khaai to Qasm naa tutegi**” aur iski asal bhi wahi qaida jo Ash’ia tul Lam’at Sharah Mishkat me **Shaikh Abdul Haq Muhaddis e Dehelvi Sahib** ne Farmaya ki
مبنائے ایمان برعرف وعادت است نہ برحقیقت
(yani qasm ki bunyad urf aadat par hai, haqiqat par nahi)

Hamare zamane me jab koi roti bolta hai to usse murad “**gehu ki roti hoti hai**” to ab chawal ki roti asl me roti hai, magar qasam wale ki qasm urf par li jayegi, isilye agar chawal ki roti khai to qasm naa tutegi, han, itna zarur hai jis jagah roti bol kar chawal ki roti murad li jaati hai waha zarur qasm tutegi,
To ham keh skate hai, ki mushtzani kewal mani ka nikalna hi nahi, balki apne hath se mani ka “nikaalna” hai, aur iske siwa (zina, ehtlam, ghalba e shehwat) kisi aur tariqe se mani kharij ho to use mushtzani kyunkar keh sakte hai, ab dekhe huqooq e shohar me **Muftiya e kiram** se puchha gaya ki agar “**biwi haiz se hai aur biwi apne shohar ko hath se fariq kar de, to kya ye ghalat hai**” farmate hai, **NAHI**, ab dekhe yaha fel mushtzani ka hi hai magar gair ke hath se, aur wo gair hamare haq me halal, na ki haram **Main kehta hu** (fazl e khuda se) ki akhir mushtzani haram hone ki wajah kya hai, kyunki quran me is jismani khwaish ko poora karne ke liye biwi ka intikhab kiya gaya, aur kaha gaya ki, ye tumhari kheti hai, to apni khetiyo me aao chahe jaise, aur jo iske siwa koi aur rasta (mushtzani, zina wagera) talashe to wo had se badhne walo me se hai” (**kya hi quran ki roshan dalil**) isse pata chala ki ye kam haram islye hai ki, allah ne ek nemat (aurat) ata ki jo iske haq me halal hai to ab agar wo apne hath se halat e haiz me ise farig bhi kar de to harz nahi, kyun “**shohar apni biwi ke har hisse se lutfandoz ho sakta hai**” kyunki ye had se badne walo me se nahi, or ho bhi kyun, wo akhir halal biwi hai, isme had se kya bada, warna jima bhi kam bura hai, magar biwi se halal gair se haram, ab raha ki is kam (mushtzani) se sihat ka nuqsan hai to **Main Kehta Hun** (tofiq e maula se) ki seht ka zimma shariat par nahi, jis tarah agar kisi ko zukham ki bimari hai, aur wo barish me nahaye to kya us par zukham ki bina par barish haram hogi? Hargiz nahi, magar nahayega to apni zukham ka khud zimme dar hoga, aur biwi se bhi to roz jima sihat ko nuqsan hai, magar karega to kya gunahgar hoga nahi balki apni sihat ka khud zimme dar hoga, magar nahana, aur jima iske haq me halal, thik waise hai, agar biwi ne mushtzani mard ke kari to gunah nahi magar muzir e sihat zarur hai, aur “**har cheez ki zyadati buri”**

TO BAS YAHI TEHQIQ E NAQISA KAFI HAI IS BYAN ME KI MUSHTZANI APNE HATH SE MADA KHARIJ KARNE KA NAAM HAI, KISI OR TARIQE SE (ZINA, BURE KHYAL) SE HO TO MUSHTZANI NAHI, AUR IS PAR KAFFARA NAHI, (AUR ALLAH HI ILM KI KHATAO SE PAAK HAI, AUR INSAN JAHIL PAIDA KIYA GAYA,)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1163
Mushtzani se bachne ka koi wazifa bataiye to badi meherbani hogi,

Jawab:1163 بسم اللہ الرحمن الرحیم
Mushtzani haram aur jahannam me le jaane wala kam hai, aisa karne wale par nikah karna wajib hai (jabki qudrat rakhta ho) nikah me takhir karega to gunahgar hoga, Or mushtzani karne wale ke bare me hadis me aya ki “ispar allah ki lanat hai,” Fatawa Razawiyya Jild: 22 Safah: 244
“hashr me aiso ki hatheli Gabin(pregnant) uthengi,”

Jo shakhs shetan ke waswase me aa kar shehwat ka shikar ho jata hai, uske liye ye kalaam m**isl e aab e hayat** hai
Aazmane wala aazma kar dekh le 21 din is par amal kare, allah ne chaha agar kisi ka shehwat-parasti ya mushtzani se Ehtlam band ho gaya ho to in 21 din me jismani mijaz qudrat ke mutabik ho jayega,

Amal:-
-**panjwaqta namaz** ki pabandi kare aur bad **fajr 11 bar surah ikhlas** aur 11 bar, bismillah aur lahol ko mila kar is tarah padhe yani (بسم الله الرحمن الرحيم ولاحول ولاقوة الا بالله العلي العظيم)
-**murga** ya isse bani koi cheez amal ke doran naa khaye, murge ka gosht apne liye zeher jaane,
-**mulaithi**, aur **sookha dhaniya** pees kar alag alag rakh le, roz din me 3-3 masha dono me se pani se khaye,
-har namaz me wuzu lote se kare aur **wuzu ka pani 3 goonth** khade ho kar zarur piye,
-dophar aur sham ke khane me sirf sirf sirf aur sirf **aadhi roti** hi khaye, isse zyda hargiz nahi
-aur askar waqt لاحول ولاقوة الا بالله padhta rahe,

Bas bataye huye **amal par 21 din sabit qadm reh kar dekhe**, magar isme kami beshi naa ho, laakh shetan kahe ke adhi roti se mar jayega aur kha le, to marna manzoor kar lena magar amal me kotahi naa karna, fir apni khuli nazar se dekhoge ki apke aage suqoon ki aisi diwar hogi ki shetan sar maar kar mar jayega magar ye diwar tor kar nahi aa sakta, **(aur allah chahta hai, jise amal ka jazba dena to wo sabit qadm rehta hai),** allah karam wala hai, agar tu jane.
(aur kal qiyamat me apke zariye agar log bakhshwaye jaa rahe ho to, mujh mujrim ko bhi bhool naa jana)
والله سبحانه وتعالى أعلمُ بالـصـواب

Suwal no. 1164
Condition no 1:- Maine kisi ko 2 lakh diye usne mujhe 5 saal k baad 1 lakh wapis kiye. To zakat kitni nikalu.
Condition no 2 :- Maine kisi ko 2 lakh diye usne 5 saal baad pore 2 lakh wapis kiye ab zakaat kitni banegi

Jawab:1164 بسم الله الرحمن الرحيم
Condition 1- 1 lakh ki zakat ko 5 se guna karke ada kare,
Condition 2- 2 lakh ki zakat ko 5 se guna karke ada kare,
والله تعالٰی اعلم

Suwal no. 1165
Hazrat namaz me payjama ya koi paint takhno se niche he to kya usko under ki taraf mod sakte he ya waise hi rehne den

Jawab:1165 بسم الله الرحمن الرحيم
Payche ko morna chahe bahar ki janib ho ya andar ki kisi surat rawa nahi, aur is tarah padhi gai namaz makruh e tehrimi ke hukm me hai, yani us namaz ko fir padhna hoga, aur jo gunah kiya uski toba
hadis sharif me hai
امرت ان اسجد علی سبعة اعضاء وان لااکف شعرا ولا ثوبارواه السنة عن ابن عباس رضی الله تعالٰی عنهما
(yani: mujhe sat(7) aza par sajde ka hukm diya gaya, aur is bat ka ki namaz me naa bal sametu na kapde ise ibne abbas se riwayat kiya)

Durr e Mukhtar me hai كل صلٰوة اديت مع كراهة التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
والله تعالٰی أعلمُ بالـصـواب

Suwal no. 1166
witr ki namaz ghaire ramzan me jamat ke sath padna kaisa ? jab ke log khaskar shabe barat me padte hai quran o hadis ki roshni me jawab den, hawala ke sath

Jawab:1166 بسم الله الرحمن الرحيم
Baha e Shariat Jild:1 Safah:658 par hai
“ramazan sharif ke alawa, aur dino me witr jamat se naa padhe”
والله تعالٰی اعلم

Suwal no. 1167
Assalamoalaykum, janab ye msg ke bare me rehnumai farmaye, "Wo kon sa kaam Hai jo ALLAH ko Bahut pasand Tha Lekin Nabi(S.A.W.W) Ne kabhi Nahi kiya." ANSWER- “AZAAN”, Hazoor Paak (S.A.W.W.) Ne kabhi ''AAZAN'' Nahi Dee Thi, (Reason): Q k Agar AAP (S.A.W.W) AAZAN Detey Tou Kainat ki Her Cheez Masjid Me aa jati aur Nizam-e-Kainat Ruk jata.

Jawab:1167 بسم الله الرحمن الرحيم
Jahilo ka chalaya gaya bakwas msg hain, jinhe aur kuchh kam dhandha nahi, fizul watsap par time ko barbad karte hai apna aur doosro ka, na aise logo ko haram halal ki tamiz hoti hai, na deen ki samajh, aur aisi jhuthe msg aage bhej kar sawab e azeem samajhte hai, aur smjhte hai ki jaise ham namaz se bhi zyada azeem ibadat aur sawab ke haqdar ho jayege, khair, huzoor se safar me azan dena sabit hai,
واللہ تعالٰی اعلم

Suwal no. 1168
Mere naam shameem Ahmed he, Karnataka India Se, mera Sawal hai ki mere bada bhai se mein 3 saal se bat nahi karta kyunki wo gana sunta hai gandi gandi maa ko gaali deta hai maa ko bahut satata hai namaz nahi padta ?

Jawab:1168 بسم الله الرحمن الرحيم
Gane sunne haram, aur namaz ko qaza kar dena bhi haram hai, or jo teesri bat yani gaali dena musalman ko haram aur walida ko to aur sakht haram dar haram, aise fasiq aur jahil se door rehne me hi bhalai hai, jab tak ye apni harkat e khabeesa (maa ko gaali dena or taqleef dene) se baaz naa aa jaye, balki ise sakhti se roka jaye. Aur isse dua salam bhi tark kare, aur iske sath khana bhi, Hadis me **irshad e Mustafa** hai
من اذٰی مسلما فقد اذانی ومن اذانی فقد اذی اللہ
jisne kisi musalman ko taqleef di, usne mujhe taqlif di, jisne mujhe taqlif di usne allah ko taqlif di,
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1169
Un shadiyo me Khana, pina, Jana kaisa he jin me aurte dance karti he or mard sharab ke nashe me un ke upar paise lutate he ?

Jawab: 1169 بسم الله الرحمن الرحيم
dawat agar shariat ke mutabik ho to jana sunnat hai, aur agar usme khurafat hain, to jana sunnat nahi, jaisa ki Bahar e Shariat Jild: 3 Safah:392 par hai,
“dawat me jaana us waqt sunnat hai, jab maloom ho ki wahan, GANA, BAJANA, LAHW o LA’AB nahi, aur agar maloom ho ki ye khurafat waha hain, to naa jaye”

Ab isme kuchh **khawas** ki tafsil alag hai, maslan ye, alim e deen he ya peer sahib ya imam ya koi bhi **muqtada** hai aur janta hai ki meri izzat unke liye bahut hai, agar naa jaunga to wo zarur bura manege aur meri dawat ki khatir khurafat band kar denge to ye mana kar de,(yani jab tak wo khurafat khatam na kare naa jaye, yani gunah e kabirah se unhe bachaye) jaisa ki, **Imam e Ahle Sunnat AlaHazrat**
Fatawa Razawiyya Jild:21 Safah:609 likhte hain
“agar ye shakhs janta hai ki meri khatirdari un logo ko aisi azeez hai ki, ba-halat e munkirat e sharaiyya, me shirkat se inkar karunga (yani agar khurafat ki wajah se me dawat me naa jaun) to weh majburan mamnuat(khurafat) se baaz rahenge, aur mera sharik na hona gawara naa karenge, to is par wajib hai ki be-tark e munkirat, shirkat se inkar kare, (yani jab tak wo khurafat se baz na aye sharik na ho)

Aur age ise pata ho ki meri izzat ya muqam unki nigah me aisa hai ki, agar me dawat me rahunga to meri sharm se wo naach gane baje se parhez kar lenge to is par dawat me jana wajib hai jaisa ki

Fatawa Razawiyya Jild:21 Safah:610 par hai
"aur agar janta hai ki meri azmat izzat unki nigah me aisi hai, ki me sath rahunga to wo munkriat e sharaiyya na kar sakenge, to is par wajib hai ki (baniyat e swab e azeem) sharik ho,

Radd ul Mohtar Jild:5 Safah:222 par hai
اذ ا علم انہم یترکون ذٰلک احتراما لہ فعلیہ ان یذھب اتقانی
(aur jab weh janta hai ki uske ehtram ki wajah se, wo gunah wale kam chhor denge, to ispar zaruri hai ki waha jaye aur shirkat kare)

Jo hukm upar guzra wo aksar khawaas (ulama, peer, imam) wagera ke liye hi dekha gaya hai, aur ye awam me se hai to Al-Hidaya Jild:4 safah:453 par hai
لو علم قبل الحضور لایحضرلانہ لم یلزمہ حق الدعوۃ
(agar jaane se pehle hi use munkirat e sharaiyya ka ilm ho jaye, wo wahan naa jaye, kyunki us par dawat ka haq lazim nahi.

Al-Kifaya Jild:8 Safah:450 par hai
لان اجابۃ الدعوۃ انما تلزم اذا کانت الدعوۃ علی وجہ السنۃ
(Isliye ki dawat qubool karna us waqt lazim hota hai, jabki dawat sunnat ke mutabik ho)

Aur agar dawat is khana jis jagah hai, waha khurafat nahi, yani do jagah ka intizam hai, ek jagah nach gana hai aur dusri jagah khana hai, to bhi jaane ki ijazat hai, yani khane ki jagah jaye, khurafat ki jagah naa jaye,

Jaisa ki Bahar e Shariat Jild:3 Safah:392 par hai,
"agar (khurafat, nach) makan ke doosre hisse me hai, aur jaha khana khilaya jata hai waha nahi to waha beth sakta hai aur kha sakta hai, aur agar logo ko (khurafat se) rok sakta hai to rok de, warna sabr kare"

Aur iske bawajood ALIM agar janta hai ki, mere us dawat me jaane par aawam mujhe par tanazan hogi to fir har aisi dawat se bachna chahiye,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1170
मसअला यह कहना दाढ़ी मुंडाने वाला दाढ़ी रखने वाले से बेहतर है कलमए कुफ़्र है (फतावा रज़विया 23/736)
ek warsi he wo bolte he ke waris paak ne apne ek mureed jo dadhi mundha tha ko apne farmaya ke dadhi wale se mera dadhi mundhe wala behtar he,

Jawab 1170 بسم اللہ الرحمن الرحیم
Mazkoor jumla jo fatawa razawiya ke hawale se likha gaya hai, durust hai, aur hawala bhi durust hai, magar kuchh kami beshi ki gai hai, poori ibarat is tarah haik ki.
"(ye jumla) saaf sunnat e mutawatirah ki toheen aur kaliaa e kufr hai"
Aur jo qaul "**SARKAR E WARIS E PAK, ALAM PANAH, Al Hafiz Al Haji Sayyid Shah Waris Ali (alaihirrehma)** par bohtan hai, ki har **"Har Wali Alim Ast"** aur alim se aise qual mumkin nahi, aur jisne ye kaha wo zarur be-ilm hoga, aur awam ki qaul ka etbar nahi, Fatawa Razawiya Jild:4 Safah:481 par hai ki,
hadis me aya ki - "shaitan aadmi ki shakl bana kar logo me jhoothi baat mashhoor kar deta hai, sunne wala auro se byan karta hai, aur kehta hai mujhse ek shakhs ne zikr kiya,"

aur ek hadis me hai ki "kisi ke jhootha hone ke liye itna kaafi hai ki suni sunai baat age bada de"
واللہ تعالٰی اعلم

Suwal no. 1171
Aadmi agar qarz me hai, aisi halat me kisi se udhaar le kar Zakaat, fitra dena kaha tak sahi ?

Jawab: 1171 بسم الله الرحمن الرحيم
Agar us par zakat wajib nahi, aur Jab aadmi pehle se hi qarz me hai to aur qaraz le kar zakat dene ki hajat hi kya hai.
Bahar e Shariat Jild:1 Safah:878 par hai
"nisab ka malik hai, magar us par den(qarz) hai, ki ada karne ke bad, nisab nahi rehti, to zakat wajib nahi"
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 1172
Ek Qabristan me Dargah hai Jahan maannewale hazri dete hai Baaz log apne marhum ke liye aate hai ya koi apna salaam pesh karne dargah me, Hazrat ke urs ke dawraan humare bhaion ne Bayan aur Qawalli ka program rakha Laangare niyaz ke saath, Is dawraan me bahut zor se qawwali bazi hoti hai,
a) Qabristan me zor se Qawalli Bazana
b) Langar/Niyaz Qabristan me idhar udhar baith ke khana aur waste phek dena wahi
c) Aazaan ka khayal na rakhna
d) Marhum Jo aaram farma rahe hai unka kya ?
e) Aisi halat me sahibe Mazar ka URS kaha tak thik ?

Jawab:1172 بسم الله الرحمن الرحيم
a) qawwali zor se ho aram se, qabristan me ho ya bahar, agar mazameer(music) ke sath hai to haram hai, aur is progam ka karwane wala fasiq aur gunahgar aur isme shirkat karne wale bhi gunah gar aur un sabka gunah bhi qawwali karwane wale par isi tarah qawwali par bhi,
b) langar/niyaz ya aam khane ka adab har jagah lazim hai, ghar ho ya qabristan
c) aazan ka khyal bhi har jagah rasta ho ya ghar ya qabristan, jo azan ke waqt bato me mashgul raha uska khatima bure par hone ka khof hai,
d) Khurafat ke shor sharabe se sahibe mazar par kuchh fark nahi, ha unki narazgi ka sabab zarur hai,
e) urs har surat sahi hai, in khurafato ko door kara jaye, warna urs ke din ghar se fatiha kar di jaye, aur hazri urs ke dino se pehle ya bad me dete rahe,
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 1173
Huzur alaihissalam ne irshad farmaya bani israil ke 73 firqe huye aur meri ummat me 72 honge
To alim log hamesha taqreer kar ke kyun firke ko rokane ki koshish karte hai jab ki huzur ne farmadiya hai ki meri ummat me 72 firqe honge to zaroor honge, Kiya huzur ne kahi Asia bhi farmaya hai ki firqe ko rooko, masalan:- zaid wahabi banne wala tha magar usne ulama e ahlesunnat ka bayan suna wo sunni ban gaya wahabiyat se ruk gaya to ulama ne usko firke me jane se roka kyun roka jab ki huzur ne farma diya firke honge to hone dete kyun roka kiya ye khilafe hadis nahi hai, Ya huzur ne kahi ye farmaya ho ki firka parasti ko rooko ? Hazrat Rahenumaee farmaye, Assalamalaikum

Jawab:1173 بسم الله الرحمن الرحيم
Hadis e pak me hai ki pehle **SALAM** bad me **KALAM**, apne pehle poora kalam kar liya aur akhir me salam, khair, aisa sunni alim nahi ho sakta jo firqa parasti khatam karwane me laga ho naa aj tak dekha gaya, aur firqe jo huzoor ne farmaye zarur honge, ab raha ye ki zaid ko kyun roka to kisi ko badmazhab banne se rokna sawab ka kam hai, baqi hidayat allah ki janib se hai, kisi ke kehne se koi sunni nahi banta naa koi wahabi, log ek zariya hai, baki allah sab janta hai ki kon gumrah hai, ya ho jayega aur, ye bhi janta hai ki, kon kuchh waqt gumrah rahega fir hidayat pa jayega, aur is sare muamle me admi ek doosre ka zariya bante hai, magar haqiqi hidayat allah ki taraf se hai, jo log firqa parasti me yaqeen nahi rakhte wo khud un jahannami firqo me hai, aur gumrah hai, magar ye baat yad rakhna chahiye ki firqo ki baat ya **radd har ek**

musalman par farz nahi, baz log samajhte hai ki jaha bat ho firqo par ho, jo taqrir ho firqo par ho, ye bhi thik nahi, sunni log apni jahalat se wahabi bane hai, agar unhe ilm diya jaata to wahabi ke radd ki aisi hajat naa aati, naa sunni, deobandi banta, jab unhe namaz roze ka kuchh sikhaya gaya nahi, fir jab wo wahabi ke pichhe namaz padhte hai to stage par chillaya jaata hai ki **unke pichhe namaz nahi hogi,** ab jise kuchh agla pichhla pata hi nahi to wo yahi kahega ki **wo bhi to kalima padhta hai** thik waise hi, har insan ye samajhne laga hai ki me radd e wahabi karu, ye bhi ghalat hai, **bad-mazhab ka radd alim ke zimme hai** awam ke nahi, aur **wo bhi makhsus alim e deen hote hai, jo is fan me mahir hota hai,** aisa nahi ki har masjid ka imam radd ya gali mohalle ka **pan wala, chaye wa**la radd par aa jaye, ya bus me hi radd shuru kar do, awam par kuchh or chize sikhna bhi farz hai jaise **namaz roza, taharat**, in par dhyan kyun nahi diya jata, lihaza agar kisi alim ne is etbar se kisi ko samajha diya ki bhai ilm sikho ab in bato me itna naa padho to kuchh ghalat nahi kiya, har chiz waqt par achhi lagti hai, jab ap aqeedo se waqif ho gaye, sunniyat ko jaan gaye, pakke sunni ho gaye, ab 24 ghante deobndi barelvi karne ki zarurat kya hogi, **ghar walo ko samajhao** ka ye maana nahi magar samajhne ka sahi tariqa bhi hota hai, har jagah sakhti nahi chalti aur awam par samajhana farz bhi nahi. Aur **FARMATE HAI IMAM E AHMAD RAZA** ki
“aye “raza” har kaam ka ek waqt hai
Dil ko bhi aram ho hi jayega”
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1174
Kya ham safar ke dauran Quran mazeed ko apni peeth par tange huye bag me rakh kar safar kar sakte hain, Agar yes! to ehtiyaat batayen, Agar no! To kaafi hoga, KHAN

Jawab:1174 بسم اللہ الرحمن الرحیم
Nahi
واللہ تعالٰی اعلم

Suwal no. 1175
Agar washing mashneen me napak kapde dhoye gaye fir ek ganta bad us ka pani wagaira hawa ya kisi aur tarah se sookh gaya fir us me pak kapde dhoye to kya ye kapde napak honge ya nahi, kya washing masheen sirf hawa se sookh kar pak ho jayegi ya nahi, ya us ko pani se dhoona zaroori he rahnumai farmaye safa no. ata farmaye khuda hafiz

Jawab:1175 بسم اللہ الرحمن الرحیم
Napak kapde dho kar nikal liye gaye aur washing machine ka paani bhi nikal liya gyaa, aur jab doosre kapde done ko dale to naya paani fir bhara gaya (aur aksar hota bhi yahi hai) to is surat me jo pak kapde dhulenge to **pak hi rahenge**, chahe machin ki side sukhne se pehle hi naya pani bhara gaya ho, ha agar andar ki janib machine me ba-zahir najasat lagi hai to alag masala hai, magar aisa hota nahi hai, purana pani nikalne aur naya pani daalne me machine saf ho jaati hai,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1176
Agar koi ladki ramzan ka roza rakh rahi ha magar namaz nahi padhti bas roza rakh ke soo jaye, to kya us ka roza hoga ya nahi

Jawab:1176 بسم اللہ الرحمن الرحیم
Waise ye kaam ladkia kam aur ladke zyada karte hai, din bhar gali napte hai, na masjid jaa kar namaz padhte hai, na ghar ka kam, aur waqt katne ke liye road par ghoomna, tv dekhna wagera wagera, aur ye khaslat e ladkio me kam pai jati hai, ghar me kam karte waqt wo namaz padh hi leti hai,
poochhi gai surat me **ROZA HO JAYEGA**, roza naam hai, sehri se iftar tak, khane, peene, jima se rukne ka, aur namaz apni jagah farz hai, roze ki farziyat me namaz ka dakhal nahi, aur is hukm me ladka ladki sab

dakhil hain, HAN, aisi ladki fasika zarur hai, iske ghar walo ko chahiye ki ise sakhti se namaz ka hukm de, aur agar shohar wali hai to shohar ko chahiye ki namaz padhwaye,
واللہ تعالٰی اعلم

Suwal no. 1177
sayyed log jo hote hain, unko aag nahi jalati, kya ye bat sahi hai, aur aisa kyun hai, kya ye bat hadis me likhi hai ki, sayyad log jahannam me nahi jayenge, ?

Jawab: 1177بسم اللہ الرحمن الرحیم
Duniyawi aag insani jism ko jalane par qadir hai, aur ye fitrat e insani bhi hai ki, duniya ki taqleef har jism ko mehsus hoti hai, aur jo sayyido ke bare me zikr hai ki unhe aag nahi jalayegi, wo is duniyawi aag ka zikr nahi, balki dozakh ki aag ka zikr hai, han, agar duniya me koi sayyid ba-karam wali ho to beshak yahan bhi aag naa jala sakegi, naa unhe, naa unke kapdo ko, rahi jahannam ki aag to **AlaHazrat Imam Ahmad Raza khan** Farmate hain Fatawa Razawiyya Jild:29 Safah:936 par
"sayyid jo waqa'i ilm e ilahi me sayyid (sadat) hon, unke baare me RAB se ummid e wasiq yahi hain ki, akhirat me unko KISI GUNAH PAR AZAB NAHI DIYA JAYEGA,"

Imam ki is tehrir se zahir hai ki azab hi ke liye jahannam me bheja jata hai, lihaza, wo is jahannam ki aag se door rahenge balki deegar (hashr, qabr wagera) ke azab se bhi allah chahe to mehfuz rahenge, aur **"azab naa diya jayega"** is baat se dozakh ki aag se bachna sabit hai, naa ki duniyawi se kyunki hisab aur azab e jahannam duniya me nahi

Hadis e Pak me hai: انما سیت فاطمۃ لان االلہ تعالٰی حرمھا وذریتہا علی النار
"inka fatima naam islye hua ki allah ne inko, aur inki tamam aulado ko aag par haram farma diya".

Ek aur Hadis e Pak me hai: ان اللہ غیر معذبک ولا ولدک اوکما قال صلی اللہ تعالٰی علیہ وسلم
(yani: aye fatima Allah na tujhe azab karega, naa teri aulad me se kisi ko.)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1178
Rasoolullah sallallaho alehe wasallam ne farmaya, "jo koi Qasam khana chahy to Allah ki qasam khaye ya khamosh rahe" (Bukhari, kitabush shahadaat, hadis# 2501)
Iska kya matlab hai yeh kya sahi likha hai kasam khane ko to sab mana karte hai yahan pehli baar suna, please iska answer zarur bata dijiye

Jawab:1178 بسم اللہ الرحمن الرحیم
hadis jo suwal me byan ki gai, **sahi hai**, iska matlab ye hai ki qasam sirf allah ke naam aur sifat ya quran ki khani chahiye iske siway koi qasam, qasam nahi, fizul hai, jaisa ki Bahar e shariat Jild:2 Page:298 par hai
khuda ke alawa kisi ki qasm khana makruh he or ye qasm hoti bhi nahi. Yani ise torne se kaffara lazim nahi
ab raha ye ki apne nahi suna, to janab kisi hadis ke sahi hone ke liye islam me ye shart hai kiya, ki aap zarur sune ? warna ummat me qubool nahi ? aisi lakho hadis aur masale he jo apne nahi sune honge, aur agar me bata dun to yaqeen nahi ayega, aur bazahir apko wo ghalat hi nazar ayenge, jaise, "**khade ko kar paani peena gunah nahi**" jabki log khade ko kar paani peene ko gunah aur haram samajhte hain"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1179
Mic me namaz padhana jaiz hai ya nahi ?

Jawab:1179 بسم اللہ الرحمن الرحیم

Mic par namaz ko lekar ulama e ahle sunnat me ikhtilaf hai, baz iske jawaz ke qail hai aur baz adm e jawaz ke, aur hamari ray is masale par ye hai ki **NAMAZ MIC PAR PADHNA JAIZ HAI JUMA HO ya PANJGANA,** aur baz ne kaha ki mic ki apni awaz hoti hai, imam ki nahi, or baz ne kaha imam ki hi hoti hai buland ho kar nikalti hai, Fatawa Europe Page:201 par hai
"huzoor mufti e azam e hind ke tarbiyat yafta Hazrat allama mufti sayyid afzal hussain sahib, sabiqa sadar darul uloom Razawiyya manzar e islam bareili shareef, LAODSPEAKER PAR NAMAZ KE JAIZ HONE AUR SEHET PAR FATWA DETE RAHE,"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1180
Ramzan Ke Ilawa Witr Ki Namaz Jama'at Se Padhna Kaisa Hai ? Hawala Bahut Zaruri Hai kisi Ko Chahiye

Jawab 1180 بسم اللہ الرحمن الرحیم
Makruh hai,
Baha e Shariat Jild:1 Safah:658 par hai
"ramazan sharif ke alawa, aur dino me witr jamat se naa pade"
واللہ تعالٰی اعلم

Suwal no. 1181
Kya koi shakhs kuchh maal store kar sakta hai is niyat se ki jab daam badenge to bech dunga. Kya is tarah ka kaam jayez hai. Jawab jaldi de dijiyega kyunki mujhe invest karna he

Jawab 1181 بسم اللہ الرحمن الرحیم
Yani is tarah ke koi saman abhi sasta hai aur zyada khareed liya, ki kuchh mahine baad jab dam badenge to usi dam me bechunga, abhi zyada sasta ho gaya hai to zyada stock kar lu, **sharan ye jaiz hai i**sme koi harz nahi, aur apne saman ko koi kisi qeemat par beche koi gunah nahi, magar urf e aam ki qeemat ka khayal rakhe, aisa naa ho ki, jo saman bazaar me 10 ka hai, aur ye 50 ka de, isse logo ki badgumani hogi, log gheebat aur bura bhala kahenge, jisse bachne ko hadis me hukm hai, farmaya gaya "**jo khud ko zillat par pesh kare wo ham me se nahi**" aur dam me kuchh kami beshi hai magar iska saman quality me behtar hai to rate zyada wasoolne me harz nahi, aur isme ek baat ka aur khyal rakhe ki jo saman uske pas hai, or customer kahega ki wo saman hai aur ye kahega ki nahi hai, to jhooth hoga, jhooth gunah e kabira hai,
واللہ تعالٰی اعلم

Suwal no. 1182
kya farmate he ulamaye deen va muftiyane shara matin is masale me ki masjid ke andar juwari or sood khane wale ka rupiya le sakte he or agar woh koi chiz jaise freez wagera de to kya iska istmal kar sakte he,
Maqsood Alam Azhari

Jawab:1182 بسم اللہ الرحمن الرحیم
Jab tak ye yaqeen naa ho ki jo raqm wo de raha hai sood hi ki hai tab tak lena jaiz hai, aur kewal shak karne se ki sood leta hai to ye raqm bhi sood hi ki hogi "jaiz cheez najaiz nahi ho jati" isi tarah freez bhi, aur ye bhi ho sakta hai ki, sood ek side bussness ho, aur doosra jaiz kam bhi karta ho, aur raqm mix ho jaati ho to bhi lena jaiz hai, aur ho sakta hai, ki masjid ke liye alag se qarz udhar liya ho, to bhi lena jaiz hai, aur mana us surat me hoga, jab jo paise diye gaye wo sood hai **iska yaqeen ho**, ya wo khud bataye ki sood hai, isi tarah Fatawa Razawiya Jild:23 Safah:516 par hai
"agar ye (raqm ke bare me yaqeeni tor par) kuchh nahi keh sakta, naa use kuchh khabar ki khalis maal jo use diya jata hai, ya is qism ka hai, to is surat me fatwa jawaz hai (yani jaiz hone par hai)
"asl hillat hai, jab tak khalis uske mal ki hurmat naa zahir ho"

Fatawa Alamgiri me (badshah se inam lene ke bare me hai)
"Lena jaiz hai jab tak ye maloom naa ho ki ye maal e haram se deta hai"
واللہ تعالٰی اعلم

Suwal no. 1183
Jab ahle sunnat huzur muhammad ﷺ ka name sunte he to agute kyun chumte he

Jawab:1183 بسم اللہ الرحمن الرحیم
Huzoor e purnoor janab e risalat, ka name pak azan me sun kar anguthe chum kar ankho se lagana Jaiz aur mustahab hai, jiske jaiz hone ki dalil shariat me kaseer hai, aur agar koi dalil iske jaiz hone par naa hoti to bhi shariat me iska mana naa hona hi khud jaiz hone ki dalil hai, ki fiqh ka ek qaida hai **"jise shariat mana na kare ya jis par shariat khamoshi ikhtiyar kare wo kam mubah hai"** aur jo kisi jaiz kam ko najaiz kahe hawala dena uske zimme hai, to awam ko bas itna kafi hai ki agar koi kahe ye kaam kaha jaiz hai, yaa kaha likha hai, to aap usse kaho ki "**MANA KAHA LIKHA HAI"** jab mana nahi to ye bhi jaiz ki qaida yahi ki jo mana nahi jaiz hai, aur ek baat "kisi bhi chiz ke "**MANA HONE KE LIYE DALIL KI ZIMME DARI HOTI HAI**" jaiz hone ke liye dalil zauri nahi, kyunki jaiz hone ke liye to itni dalil shariat ki kafi hai ki kahi mananahi, warna najaiz kehne wala ise najaiz hone ki dalil de,
HADIS PAK ME HAI,
ابی بکر الصدیق رضی اللہ تعالٰی عنہ انہ لماسمع قول المؤذن اشھد ان محمدا رسول اللہ قال ھذا وقبل باطن الانملتین السبابتین ومسح عینیہ فقال صلی اللہ تعالٰی علیہ وسلم مَنْ فَعَلَ مِثْلَ مَا فَعَلَ خَلِیْلِیْ فَقَدْ حَلَّتْ عَلَیہِ شَفَاعَتِیْ وَلَایصِحَّ
(hadis abu baqr se riwayat ki, jab abu baqr ne azan kehne wale ko azan me اشھد ان محمدا رسول اللہ
Suna ye dua padhi, aur dono kalime ki ungalio ke pore, nakhun ki janib se chum kar akho se lagaye, is par huzoor ne farmaya, jo aisa kare jaisa mere pyare ne kiya, uske liye meri shafat halal ho jayegi,"

"**MULLA ALI QARI** farmate hai:
Abu baqr se hi is kam ka suboot amal me lane ko kafi hai, kyunki hadis me hai
علیکم بسنتی وسنۃ الخلفاء الراشدین
(farmaya, tum par lazim karta hu apni sunnat ko aur apne khulafa e rashideen ki sunnat ko"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1184
TV Dekhne Waalo'n Ko Faasiq Keh Sakte Hai ? Sabko Maalum Hai Ke ye Ghar Me TV dekhta Hai, (News, Cricket, Islamic Channel etc)

Jawab:1184 بسم اللہ الرحمن الرحیم
Mutlaqan tv dekhne wale ko fasiq nahi keh sakte, jab tak ye yaqeen ke sath na pata ho ki tv me kya dekha jaa raha hai, agar, tv par mobile se connect karke audio ki naat bhi sun raha hai to bhi tv ka dekhna paya jata hai to isko kaise fasik keh sakte hai ?, aur ain mumkin ho ki kisi mufti alim ka byan sun raha ho, aur agar koi aisa 100% Islamic channel hai, jisme naa advertisement ho na aurat naa aurat ki awaz, aur byan karne wale bhi sunni sahi ul aqeedah alim ho to dekhne me gunah nahi na dekhne wala fasiq, ki **ab jaiz chiz ki video, par jaiz ke fatwe maujood hai**, aur jab ulama kisi masale me ikhtilaf kare, to kis fatwe par amal karna hai ye awam ki marzi hai, aur ham jaiz video. Ke jaiz hone ke qail hai.
واللہ تعالٰی اعلم

Suwal no. 1185
HAZRAT kya ham Quran ki aayat ko delete nahin kar sakte

Jawab:1185 بسم اللہ الرحمن الرحیم
Quran ko ayat ko phone se delet karna gunah nahi, na ye qiyamat ki koi nishani aur ayat ka mitana arazi(temporary) hota hai, haqiqat me kisi quran se nahi, kyunki jab quran ki zimmedari allah ne leli to ab

kon use mita sakta hai ya badal sakta hai, ye awam ki jahalat hai, sochte hai is tarah quran mitaya jaa raha hai, magar qurani ayat bhejne se parhez karna chahiye tarjuma bhejna chahiye,
واللہ تعالٰی اعلم

Suwal no. 1186
mic me namaz padhana jaiz hai ya nahi jabki azhari miyan ka fatwah hai mic me namaz jayaz nahi hai

Jawab:1186 بسم اللہ الرحمن الرحیم
Huzoor tajushariya Waris e uloom e AHMAD RAZA, Jan nashin e Mustafa Raza, Al-Mufti Al-Hafiz Al-Haji Al-Muhaddis Al-Mufassir, Janab Sayyidi Akhtar RAZA Sahib QIBLA ka mic par namaz na hone ka jo fatwa hai, wo apni jagah durust hai, aur wo iski dalail bhi rakhte hain, ab raha hai ki jo doosre fatwe mic par jawaz ke hain to unka kya hukm hai, to is tarah jab kisi ek baat par ulama e ahle sunnat mukhtalif ho jaye to wahi qaida apnaya jayaga jo **ALAHAZRAT IMAM AHMAD RAZA MUHADDIS E BAREILVY** (alaihirrehma) ne MALFUZAAT me byan kiya ki **"Qaum jis fatwa par amal kare amal ho jayega, kyunki ulama dono taraf gaye hain**" Ab jo Hazrat ka mureed hai or wo namaz ko mic par jaiz nahi manta to uski namaz nahi hogi, thik waise hi koi doosre ulama ki dalil par namaz padhta hai to uski namaz ho jayegi, magar mutlaqan ek mufti ke fatwe ko (wo bhi ikhtilafi masail me) zabardasti logo par thopna aur awam ko fitne me dalna alimo ki mukhalifat par utar jana **JAHIL LOGO KA KAAM HAI,** aur jo mic par namaz jaiz hone ke qail hen wo tajussharia ke dushman nahi hain, na khilaf, magar jahil awam bekar ke fitne paida karne ki koshish karti hai, **alim apni ray qayam karne ka haq rakhta hai** to jinhone mic par jaiz kaha wo bhi alim hi hai, aur unke pas apni dalil maujood hain, lihaza ye ulama ka mamla hai, awam ko isme behes karke ek doosre alim ko bura keh ke apni akhriat kharab karne ki zarurat nahi,
Aur aisa ikhtilaf to khud huzoor mufti e azam e hind ke waqt me bhi tha, jab ke unka fatwa adam e jawaz par tha, Fatawa Europe Page:201 par hai
"huzoor mufti e azam e hind ke tarbiyat yafta Hazrat allama mufti sayyid afzal hussain sahib, sabiqa sadar darul uloom Razawiyya manzar e islam bareili shareef, LAODSPEAKER PAR NAMAZ KE JAIZ HONE AUR SEHET PAR FATWA DETE RAHE,"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1187
Ek Aisi Hadees Pesh Karen Hawaale Ke Saath Jisse 20 Rak'at Taraaweeh Sabit Ho ?

Jawab 1187 بسم اللہ الرحمن الرحیم
Tarawih 20 rakat ka hona sunnat e moakkadah hai jiske dalail or tafsir kitab **"ja-al-haq"** me dekhi jaye, aur isi par Hazrat Umar Deegar Sahaba ka amal raha, Balki Hazrat Umar ne iske liye ba-qaida jamat ka intizam bhi kiya, aur hadis me hai ki huzoor ne farmaya
انہ سیحدث بعدی اشیاء وان من احبھا الی لما احدث عمر
(mere bad bahut si cheeze nai ijaad hongi unme se mujhe wo sabse zyada pasand hai jo UMAR ijaad karenge" Aur faramaya
علیکم بسنتی وسنۃ الخلفاء الراشدین
(farmaya, tum par lazim karta hu apni sunnat ko aur apne khulafa e rashideen ki sunnat ko"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1188
Hazrat jis kapde par ghusl farz hua kya use dhone se ghusl phir se karna padega

Jawab: 1188 بسم اللہ الرحمن الرحیم
Nahi
واللہ تعالٰی اعلم

Suwal no. 1189
Rishwat Dekar Nokri Karna Kaisa Hai ? Kya Rishwat Dekar mili hui government job ki salary haram maani jayegi ?

Jawab:1189 بسم الله الرحمن الرحيم
Rishwat lena aur dena dono HARAM hai, aur raha tankha ka to wo hukm kam maloom hone par diya jayega ki akhir job kya hai, agar haram hai to kamai haram, aur agar nokri jaiz kam ki hai to tankhwa halal hai, chahe rishwat de kar job hasil ki gai ho,
والله تعالٰی اعلم

Suwal no. 1190
Mumaaniyat ; makroo; wajeeb; kaa Hazrat kya meaning (matlab) kya hai.

Jawab:1190 بسم الله الرحمن الرحيم
Mumaanyat- yani manaa
Makruh- wo jo shariat ko pasand naa ho, fir iske do qism hai
Makrh e Tehrimi- wo jo haram ke kareeb ho, jiska karna gunah aur kai bar ka karne wala fasik, aur isse ibadat(nasik) dohrana wajib, aur ye wajib ka muqabil hai, yani jis tarah wajib ka karna zaruri hai usi tarah Makruh e tehrimi se bachna zaruri hai, (uska karna, iska naa karna)
Makruh Tanzihi - wo kam jo shariat ko napasand ho magar is qadar napasand nahi hota ki karne wale ko azab de, jaise bina mang ke bal swarna ya chhote chhote baal karwana,
Wajib – weh ahkam e shara jo dalil e zanni se sabit ho, iska inkar karne wala aur tarik, **fasik** ya weh kam jiske ek bar chhorna gunah e sageera aur chand bar ya adat bana lena gunah e kabira hai, iska tariq(wajib tark karne wala) jahannam ka haqdar hai, jaise daari ki lambai char ungal tak badana
والله تعالٰی اعلم

Suwal no. 1191
Ek Kafir Ka Hotel Hai Jisme WIFI bhi laga hai, Zaid Us WIFI ko Bighair Ijazat Use Kar Raha hai, Aur Islamic Books Waghaira bhi Download Kar Raha Hai Kya Zaid Ka Aisa Karna Sahi Hai ? Aur Us Books Se Jo Ilm e Deen Haasil Karenge To Ilm e Deen Sikhne ka Sawab Milega Yaa Nahi ? Sail:- Zakir Raza (Nepal)

Jawab:1191 بسم الله الرحمن الرحيم
Zaid ka ye fel ki, bina kisi ki ijazat uska saman istimal karna najaiz o gunah hai, agarche kafir hi ka kyun na ho, kyunki **dhoka dena kafir ko bhi jaiz nahi,** lihaza zaid ko chahiye ki us kafir se ja kar bataye ki **“mujhe ek ghalati ho gai hai, main uski muafi mangne aya hu aur wo ye hai ki, mene apke wifi se padhne ke liye kuchh book download ki hai, jo ki apki ijazat ke bagair thi, or mere mazhab me jaiz nahi tha, lihaza aap chahe to mujhse uske paise le len, aur chahe to mujhe muaf kar de, main ainda aisa nahi karunga”**,
Agar wo muaf kare to behtar (aur ummid hai ki apke is tarah bat karne se kar dega aur islam ki azmat us kafir ke dil me aur zyada ho jayegi) aur zaid ainda is fel se baz rahe, bagair us kafir se muafi talafi kiye, sirf khuda se muafi mangna kafi nahi hoga, aur jo book se zaid ne ilm hasil kiya usse swab ki ummid hai, aur us ilm par amal kare ya logo ko sikhaye to bhi ummid swab se khaali nahi hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1192
Hazrat khade ho kar pani peena mana he balki haram hai, aasa abhi tak mujhe bhi pata tha, khade ho kar pani pee sakte hain kiya, plz aap ise hawale ke sath bata dijiye apki maharbani hogi

Jawab:1192 بسم الله الرحمن الرحيم
Sunnat do qism ki hoti hai ek **sunnat e Moakkada,** aur doosri **sunnat e gair e moakkada**,

Sunnat e moakkada weh sunnat hai jo ibadat se mutaliq ho aur huzoor ne aksar ispar amal kiya ho, aur is par amal karne ki takeed bhi ki ho, aur iske tark par shariat me gunah hai, aur iske tark ki adat banane wale fasiq hai, jaise **AZAN, ZOHAR KI SUNNAT, DAARI KA RAKHNA** wagera wagera
Ek sunnat wo hai, jo huzoor ki **Adat se mutallik ho** yani wo kam jo aapne adat ke tor par kiye aur iske karne ko pasand kiya magar **naa karne wale ko sakhti nahi ki**, isilye is sunnat ke tark karne me shariat me gunah nahi, jaise, **khana, peena, uthne, bethne aur sone, libas** wagera ka andaz e rasool, to isko karne wala shariat ko mehboob magar inke tarik par gunah nahi, ki ye aadat mubarka se hai ibadat se nahi, Ab raha khade ho kar paani peene ko haram ya gunah kehna, to ye ilm ki kami se shariat par iftra hai, kyunki kisi bhi cheez ke haram hone ke liye uska haram hona **dalil se sabit hona chahiye**, aur tark e sunnat e gair e moakkada kisi cheez ke haram hone par dalalat nahi karti, balki ye to gunah hone par bhi dalalat nahi, kyunki uske liye bhi, fel e haram par amal chahiye warna tarke farz o wajib, warna kam az kam tark e sunnat e moakkada ka aadi ho, warna kam az kam makruh e tehrimi ka fa'il ho, (karne wala ho) to agar ye kaha jaye ki khade ko kar paani peena haram hai to **Main kehta hu** (allah hi ki tofiq se) ki fir to har sunnat e gair e moakkada ka tarik jahannami ho jayega, yahi fir ye bhi lazim ayega, ki sidhi karwat se naa sone wala bhi jahannami, aur imama na bandhne wala bhi gunahgar jahannami, aur sabse bad kar ye baat ki jab kisi cheez ke karne, na karne par shariat ne gunah nahi kiya, jab sunnat e gair e moakkadah ke tark par huzoor ne sakhti naa farmai to ab kisko majal ki iske tarik ko gunahgar kahe, ya fel ko haram, ab ek waswasa e shaitani, qalb e insani me aa chukka hoga ki, **"agar khade ko kar paani peena ya khana gunah nahi to fir aisa karna chahiye**" to iska jawab ye hai ki is kalam ka matlab ye nahi ki agar ye gunah nahi to isko kara jaye, balki iska asli maqsad ye hai ki jise shariat gunah naa kahe use gunah naa kaha jaye, balki paani peena beth kar sunnat hai, aur agar koi khade ko kar piye to use samajhana chahiye ki "**beth kar piya karo**" magar **haram ka fatwa nahi dena chahiye,** ki halal ko haram kehna bhi gunah hai, aur sunnat ki fazilat batana chahiye, sunnat par amal karne wala mehbub e khuda ka mehboob hota hai, aur har sunnat se munh ferne wala gunahgar to nahi hota, magar mehbub bhi nahi hota, aur **Main kehta hu** (allah hi ki tofiq se) ki "**HAR ASHIQ PAR LAZIM HAI, APNE MEHBOOB KI HAR EK ADA KO MUKAMMAL ADA KARNA"** to jo musalman apne rasool ko mehboob jane to use chahiye ki har sunnat par amal kare, chahe use chhorne par gunah ho ya naa ho, kyunki sunnat ki perwi me dono jahan ki bhalai, aur nabi se mohabbat me izafe ka zariya hai aur qurb e rasool o khuda paane ka bhi asan tariqa**,**
Ab **betth kar paani naa peene walo**, aur sunnat par amal naa karne walo ke liye FARMAN E AALISHAAN Hadis me hai aur ise Bukhari aur Muslim se **Abu Huraira** se riwayat kiya

من رغب عن سنتی فلیس منی
(jo meri sunnat se munh fere wo mujh se nahi)

Aur is Tirmizi ne riwayat kiya

من احیاسنتی، فقدا حبنی، ومن احبنی کان معی فی الجنۃ
(jis ne meri sunnat zinda ki beshak use mujhse mohabbat hai, aur jise mujh se mohabbat hai, weh jannat me mere sath hoga,

Sunan Abu Dawood ne naql kiya ki

علیکم بسنتی وسنۃ الخلفاء الراشدین
(farmaya, tum par lazim karta hu apni sunnat ko aur apne khulafa e rashideen ki sunnat ko")

Aur Ibne Maja ne **Hazrat AYESHA** se riwayat kiya

من لم یعمل بسنتی فلیس منی
(jo meri sunnat par amal naa kare wo mujh se nahi)

Kanzul Ummal, **Ibne Asakir** se rawa

من اخذ بسنتی فھو منی ومن رغب عن سنتی فلیس منی
(jo meri sunnat ikhtiyar kare wo mera, aur jo meri sunnat se munh fere wo mera nahi)

Ab socho ki sunnat par amal karne ki kya hi fazilat hai, aur amal na karne wala unka mehboob nahi, to wo kyun na amal karega, jo unke bare me subha sham kehte ho ki...
“suna hai aap har aashiq ke ghar tashrif late ho
Mere ghar me bhi ho jaye charaga ya rasoolallah”
(aur allah hi ki taraf se mujhe tofiq hai, har kalam ko roshan wajeh kar dene ki, wahi ilm o hilm, wala hai)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1193
Hamare nabi ki nani Aur Nana sahab ka name Mubarak kya tha.?

Jawab:1193 بسم اللہ الرحمن الرحیم
NANA- Wahb ibn Abd Manaf , **NANI**- Barrah bint Abdul Uzza
واللہ تعالٰی اعلم

Suwal no. 1194
Aurato ko pehenna kanch ki churiyon ka jaiz hai ya nahi,

Jawab:1194 بسم اللہ الرحمن الرحیم
Jaiz hai,
لعدم المنع الشرعی
(isilye ki shariat me mana nahi)
Aur shohar ki khatir singaar ki niyat se pehne to sawaab
انما الاعمال بالنیات
(amal ka daro madar niyyat par hai)
واللہ تعالٰی اعلم

Suwal no. 1195
Kya farmate he ulmayedin v muftiyane sharimatin is masaleme ki hamare yha masjid or madarsa hae jisme masjidme namaz padte hae or madrseme bachchoki padhai hoti hae ab isme ham aek hi mitarse bijli ka istamal masjid or madrse me karte hae to ab jo mitar charj aayega vo kiski rakamse ada kare masjid ki ya madrse ki ya fir dono mese 50/50 lekar ada karenge maqsoodalam azhari gujrat

Jawab:1195 بسم اللہ الرحمن الرحیم
Aap is masale ko tafseel se likh kar, Apne sheher ke darulifta Ahlse Sunnat Se ruju Karen,
واللہ تعالٰی اعلم

Suwal no. 1196
Kya Auraton ko Taraveeh padhana sahi hai ? Akele Yaa Jama'at Se ?

Jawab:1196 بسم اللہ الرحمن الرحیم
Taravih Sunnat e Moakadah hai, aur ye mard aurat dono ke liye hai, iska tarik (tark karne wala) gunahgar.
Jaisa ki Bahar e Shariat Jild:1 Safah:688 par hai
“taravih mard aurat sabke liye bila ijma SUNNAT E MOAKADA hai iska tark jaiz nahi”

Fatawa Razawiya Jild:7 Safah:462 par hai
“agar koi shakhs mard ya AURAT bila ujr e sharai (taravih) tark kare, mubtala e karahat wa asaat ho”

Ab raha ye ki jamat e taravi kya hai? kya tarawih jamat se hi padhna zaruri hai, to tarawih ki jamat sunnat e kifaya hai, agar mahalle se kisi ne jamat qayam naa ki to sab gunahgar, aur agar kuchh logo ne jamat se padhli aur baki kuchh ne ghar me padhli to kuchh gunah nahi, Durr e Mukhtar Jild:1 Safah:98 par he

والجماعۃ فیھا سنۃ علی الکفایۃ فی الاصح فلوترکھا اھل مسجد اثموا، لالوترک بعضھم
(inme asah(zyada sahi) qaul ke mutabiq sunnat e kifaya hai, agar tamam ahle masjid ne ise tark kiya, to gunahgar honge, aur kuchh ne (taravih ki jamat) tark ki to gunahgar nahi)

Fatawa Razawiya Jild:7 Safah:462 par hai
"agar ahle mahalla apni apni masajid men, iqamat jamat Karen, aur unme baz gharo me taravih tanha ya jamat se padhe to harz nahi"

Ab raha ye ki ghar me **kaise jamat bane agar koi hafiz naa ho to?** Iska jwab ye hai ki taravih ka 20 rakat padhna zaruri hai, fir chahe **akhri pare ki chhoti chhoti ayato se 20 rakat poori kar li jaye** tab bhi gunah nahi, warna to aurato me kon sa hafiz hoti hai ? to wo kaise padhti hain, zahir hai jo surat yad hoti hain unhi se padhti hai, to ghar me aisa shakhs, jo qabil e imamat ho, to jamat qayam ki jaa sakti hai thik waise hai, agar **shohar imamat ke qabil hai, to biwi uske sath jamat bana sakti hai**, or 20 rakat taravih padh sakte hain, aur agar wil farz kisi din ki taravih reh jaye to uski qaza nahi, aur naa age padhna band kare, shetan ne logo ke dilo me ye waswasa dala hua hai ki agar taravih ek din bhi chhoot jaye to pehle uski qaza karni padhti hai, aur ye bhi ki tarawih chhoote to ab aage nahi padh sakte, kyun fir chhoot jayengi, ye dono baate ghalat hai Fatawa Razawiya Jild:7 Safah:463 par hai
"Taravih agar naga ho to unki qaza nahi"

Ab raha aurato ki jamat ka masala to aurat ko jamat se namaz padhna gunah hai, chahe koi bhi namaz ho, ek surat jaiz hone ki ye ho sakti hai ki, agar mard imam hai or aurat uski mehram ya biwi hai to ba-jamat namaz padh sakte hain, jaisa Fatawa Razawiyya Jild:7 Safah:208 Par hai,
"jamat me jitni auraten uski mehram ya biwi ...ke siwa nahi to (jamat se namaz padhna) bila karahat jaiz"

Khulasa e kalam ye hai ki
Aurat ko bhi taravih padhna zaruri hain naa padegi to gunahgar hogi,
Aurat ko jamat se taravih jaiz nahi, tanha padhe, magar imam agar uska shohar bane ya koi mehram (bap, beta, bhai) to aurat ko unke pichhe jamat se taravih balki farz namaz bhi ada kar sakti hai, jiska tafsili jawab hamne "**Masail e Shariat Jild:1 Safah:209, Suwal no.582** me byan kar diya hai"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1197
Kiya miya biwi ek dusre ke jism ki her ek hisse ko chum (kiss) kar sakte hai

Jawab:1197 بسم اللہ الرحمن الرحیم
Siwaye sharmgah ke, shohar biwi, ek doosre ke jism ke har ek hisse ko choom, chaat sakte hai, ek doosre ke jism se jese dil chahe, lutfandoz ho sakte hain, jaisa ki Fatawa Rawaziya Jild:12 Safah:267 par hai
"mard ke liye jaiz hai ki apni biwi ke sar se lekar paun tak jaise chahe lutfandoz ho siwaye uske jisse allah ne mana farmaya hai," (yani pichle hisse me sohbat karna)
Aur aage farmate hai ki
"raha pistaan ko munh me dabana (ya chumna) to iska hukm bhi aise hi hai, ki jab biwi doodh wali naa ho,(to choom aur munh se bhi daba sakte hai) aur agar doodh wali hai to mard is baat ka lihaz rakhe ki doodh ka koi qatra uske halq me dakhil naa hone paye, to bhi (pistan me dabane aur chumne me) harz nahi" aur Quran Para:22, sureh:ahzab, ayat:53 me hai
"Aur Allah Haq farmane me nahi sharmata"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1198
Agar Koi Faasiq Dusre Faasiq Ko Salaam Kare To Kya Uska Jawab Dena Wajib Hai ?
Agar Koi Faasiq Kisi Ghair Faasiq Ko Salam Kare To Uska Jawab Dena Wajib

Jawab: 1198 بسم الله الرحمن الرحیم
Fasiq se ibtida e salaam na ki jaye, agar ye salaam kare to jawab de sakte hai, magar wajib nahi,
Fatawa Razawiya Jild:24 Safah:660 par hai
"in logo se ibtida basalam na ki jaye, Jawab de sakte hain wajib nahi"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1199
Ziyada Bolna Dil ko Shakht Karta Hai, Iska matlab kya hai

Jawab:1199 بسم الله الرحمن الرحیم
Yani, dil me kasawat paida ho jaati hai, thik isi tarah **zyada hasna bhi dil ko sakht karta hai**, aur zyada khana bhi, aur 40 din lagatar gosht khana bhi dil ko sakht karta hai, fir is (sakht dil) ka asr ye dekh ne ko milta hai ki **is par nasihat asr nahi karti,** aur gunah bura nahi lagta, tabhi aap dekhoge ki jab aise harkat me mubtila ko ham neki ki baat kehte hai to unhe achha nahi lagta kyunki dil sakht hai ab nasihat asr nahi kar rahi, Ihyaul Uloom Jild:3 Safah:292 par hai
Hazrat Ali ne Farmaya:
"Aur jo 40 din lagatar gosht khata rahe, uska dil sakht ho jata hai"
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1200
Umraah Aur Hajj Me Kya Farq Hai ?

Jawab:1200 بسم الله الرحمن الرحیم
Jis me haj ki sharait paai jaye to haj farz ho jata hai aur ye umar me ek bar farz hai jabki umra farz nahi,
واللہ تعالٰی اعلم

Suwal no. 1201
Main yeh arz karna chahta hu ki mere dost he jo mzak me bhi gaali bakte he jo gunah he aur whatsapp par bhi gali likh kar bhejte he mzak me to me unko smjhta hu ki mat baka karo gali gunah he to sab haste he mujh par to mujhe bataye plz ke gaali bakne ka kitna gunah he taki me unko bata saku aur unki samajh aa jaye aur likh kar gali bakna bhi gunah he kya whtsap par? mere dosto ko shayad samajh aa jaye

Jawab:1201 بسم الله الرحمن الرحیم
Qalb e khabees ki har hakim par dawa nahi
Baz gaaliya aisi hen ki kisi surat bhi rawa nahi

Dena gaali ka, bila wajah sharai haram haram sakht haram hai, aur baz gaalia aisi sakht ki agar Islami hukumat ho to aise shakhs ko 80 kodo ki saza di jaye, jaisa ki **Bareli ke TAJDAR, SUNNIO KE GHUM GUSAR, AHLE ILM KE MADADGAR, Mujaddid e Azam, Muhaddis e Azam, Mufti e Deen o Millat, yani AlaHazrat Imam Ahle Sunnat, Ashah IMAM AHMAD RAZA KHAN MUHAMMADI SUNNI HANAFI QADRI BARKATI BARELVI** apne Fatawa Shareef **Al-ataya nabwiya fi Fatawa Razawiya** Al-Maroof
Fatawa Razawiya Jild:6 Safah:538 par farmate hai
"kisi musalman ko bila wajah sharai izaa (taqleef) dena haram hai, aur gali dena sakht HARAM hai, aur baz gaalian to kisi waqt halal nahi ho sakti, aur un ka dene wala sakht fasiq, aur saltanat e islami me 80 kodo (hunter) ka haqdar hota hai, halki gaali bhi bila wajah sharai haram hai,

Hadis e pak me irshad e Mustafa hai
من اذٰی مسلما فقد اذانی ومن اذانی فقد اذی اللہ
jisne kisi musalman ko bila waja taqlif di, usne mujhe taqlif di, jisne mujhe taqlif di usne allah ko taqlif di

Ye to raha kisi bhi musalman ko taqlif dena, aur gaali bhi sakht taqlif hai, fir chahe gaali kisi jahil musalman ko bhi di jaye tab bhi haram hai jaisa ki, Fatawa Rawaviya Jild:21 Safah:127 par hai
"Kisi musalman Jahil ko bhi be wajah sharai GAALI DENA HARAM QATAI he"

Aur hadis me hai (ise **bukhari** aur **muslim** ne riwayat kiya)
سباب المسلم فسوق
(musalman ko gaali dena GUNAH E KABIRA hai)

Aur farmaya (ise imam ahmad ne naql kiya)
سباب المسلم كالمشرف على الهلكة
(musalman ko gaali dene wala us shakhs ki tarah hai, jo jald halakat me padna chahta hai)

Gaali to Gaali, kisi musalman ko uski zaat (cast) ki toheen ki niyat se bulana bhi haram hai, yani kisi **ANSARI** ko mazak udhane ke liye **JULAHA** kehna bhi HARAM hai jaisa ki
Fatawa Amjadiya Jild:3 Safah:06 par hai
"agar taan (tana kashi), wa tehqir wa tazlil malhooz ho to (kisi ko jolaha kehna bhi) haram hai"

Lihaza jisne bhi kisi musalman ko gaali ya bohtan laga kar dil dukhaya to us par toba karna laazim hai aur sirf toba nahi balki jiska dil dukhaya ya gaali di, usse bhi mauafi mangna zaruri hai, **huqooq ul ibad, faqat toba se muaf nahi hote**
واللہ سبحانہ وتعالی أعلمُ بالصواب واللہ یرجع الیہ مأب

Suwal no. 1202
Tahajjud, taraweeh ek namaz hai ya, alag alag ?

Jawab:1202 بسم الله الرحمن الرحيم
Dono namaz Alag alag hai, tahajjud isha ki namaz ke bad so kar uthne par padhte hai, jabki tarahwih ramazan me hi padhte hai, tahajjud umar bhar naa padhne wala gunahgar nahi, tarawih ek ramazan bhar bhi chhodne wala gunahgar hai, tahajjud roz padh sakta hai, jabki taravih sal me ek bar..
Bahar e Shariat Jild:1 Safah:677 par hai
"isha ke bad raat me so kar uthen aur nawafil padhe,(ye tahajjud hai), sone se qabl(pehle) jo kuchh padha wo tahajjud nahi"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1203
Agar Taraaweeh Ki Namaz Chhut Gai To Uski Bhar Paai Kaise Ki Jaye ?

Jawab:1203 بسم الله الرحمن الرحيم
Sachi tauba se, ainda naa chhorne ke waade se, Fatawa Razawiya Jild:7 Safah:463 par hai
"Taravih agar naga ho to unki qaza nahi"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1204
Pehle Islamic calendar Aaya Yaa English calendar ? Islamic Ke Hisaab se 15vi Sadi Chal Rahi Hai Aur English Ke Hisaab Se 21vi Aisa kyun ? Baraye Meherbani Renumai farmadijiye

Jawab:1204 بسم الله الرحمن الرحيم
Zahir yahi ki jiski 21vi sadi chal rahi hai to wo calendar pehle wajood me aya, ap ye sochte hai ki Islamic calendar islam ane se shuru hua to itna pichhe kaise hai, jabki aisa nahi hai, Islamic hijri jab se shuru hui,

jab se huzoor ne macca se madina hijrat ki, tab se hijri san shuru hua, warna islam pehle bhi tha, aur eng. Tarikh ka mamla Hazrat eesa ke waqt se kiya jata hai, ise yun samajhe ki, apki umar 15 sal hai apke bhai ki 10 sal, agar apka dakhila school me 25 saal me karwaya jaye aur apke bhai ka 10 sal me hi to ane wale dus saal bad aap (25 sal ke bhi) pehle class me rahoge jabki wo (20 sal ka ho kar) 10th me hoga, ab iska matlab ye to nahi ki jo 10th me hai wo pehle paida hua, aur jo 1st me hai wo bad me
واللہ تعالٰی اعلم

Suwal no. 1205
Auwliya Ke Wafat Se Pahle Ka Wasila Aur Auwliya Ke Wafat Ke Baad ka Wasila Quran o Hadees Se Bataye, Aur ek baat zahen me rakhen Sahaba Aur Nabi Ke Wasila nahi Balki Awliya ke wasile ke, Baraye karam Jawab ka Muntazir Hun

Jawab:1205 بسم الله الرحمن الرحيم
Ham unki bazm me daman sambhal kar bethe
Kisi khabar hai koi kya suwal kar bethe,

Apne jo mujhe tanbih ki, **ki auliya ki madad ki dalil du,** naa ki nabi aur sahaba ki, is baat se ye to zahir hai ki, aap nabi aur sahaba ki madad ke zarur qail honge, to fir ye bhi sabit hai, ki jab nabi sahaba madad kar sakte hai aur ye bhi gair e khuda hain, jab inki madad ka yaqeen ho to wali ki madad manne me kaisa harz, ki hain to saare hi makhlooq aur gair e khuda, khair e khuda aur ye bhi mumkin ho ki, ye jawab apse kisi ne daryaft kiya ho, khair,
Fatawa Al-Rami fi furu al-Fiqh Shafai me hai
انّ الاستغاثۃ بالانبیاء والمرسلین والاولیاء والعلماء الصّالحین جائزۃ وللانبیا ء و للرسل والاولیاء والصالحین اِغاثۃ بعد موتھم
"beshak ambiya o mursaleen AULIYA wa ulama se madad mangni jaiz hai, aur weh baad INTIQAL BHI MADAD farmate hain:

Fatawa Jamal bin Abdullah me hai
الاستغاثۃ بالاولیاء ونداؤھم والتوسل بھم امر مشروع وشیئ مرغوب لاینکرہ الامکابر اومعاند وقد حرم برکۃ الاولیاء الکرام
(AULIYA se MADAD mangna aur unhe pukarna, aur unke sath tawasul karna, shara me jaiz hai, aur pasandida cheez hai, jiska inkar naa karega, magar hat-dharm, ya sahib e inad, aur weh AULIYA kiram ki BARKAT SE MEHRUM HAI"

Sayyidid Musa Abu Imran (alaihirrehma) ke bare me hai
کان اذا ناداہُ مریدہ ، اجابہ من مسیرۃِ سنۃٍ اواکثر
(jab unka mureed jaha kahi se unhe nida karta hai, JAWAB DETE HAI, chahe sal bhar ki doori par hota ya usse bhi zyada,

Fatawa Razawiyya Jild: 29 Safah: 554 par hai
beshak ambiya, mursaleen, auliya ulama se madad mangna jaiz hai, aur weh bad intiqal bhi madad farmate hai

Fatawa Faizur Rasool Jild:2 Safah:483 par hai- Imam Ghazali farmate hai:
"jisse uski zindagi me madad mangi jaa sakti hai usse uske wisal ke bad bhi madad mangi jaa sakti hai"
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 1206
Agar koi sayyed ki beti se nikkah kare Or Karne wale sayyed na ho to, To sayyed ki beti nikkah me ane ke bad sayyed hi rehgi ? Baraye karam jawab irshad farmaye

Jawab:1206 بسم الله الرحمن الرحيم
Sayyid ki beti paida hone se lekar........ jannat me jaane tak sayyidah hi rahegi, (agar iman pe mari) aur nikah se kisi ka nasab nahi badalta balki apne nasab ko badlne walo ke liye, (yani khan se sayyid, ansari se khan hone walo ke liye) Hadis me Farmaya:
من ادعی الی غیرابیہ فعلیہ لعنۃ اللہ والملٰئکۃ والناس اجمعین لایقبل اللہ منہ یوم القیٰمۃ صرفا ولاعدلا
jo apne bap ke siwa doosre ki taraf apne aap ko nisbat kare, is par khud ALLAH aur sab FIRISHTE aur ADAMIO ki lanat, Allah tala kal qiyamat ke din iska naa farz qubool kare naa nafil,
Fatawa Razawiyya Jild:13 Safah: 361
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1207
mard ko half paint jo bahuat chhoti hoti he pahnana kaisa he aaj Muslim ladko ka fashion ho gya he jawab Ata farmaye ?

Jawab:1207 بسم الله الرحمن الرحيم
Half pant jo itni chhoti ho ki kuchh hissa gutno ka bhi zahir ho to aisi pent **pehenna HARAM hai**, chahe ghar walo ke samne ghar me pehne ya bahar, aur jis jis ki nazar is par padegi to unki bepardagi ka gunah bhi iske sar hoga, aur ye libas e fussaq hai, aur Farmaya PAYARE MUSTAFA ne :- مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَمِنْهُمْ
(jo shakhs jis qaum se mushabihat kare wo unhi me se hai,)
واللہ تعالٰی اعلم

Suwal no. 1208
Asslamo alaikum, Ye salam sirf unke ke liye hai jo jawab dete hai, Hazrat kuchh logon ne milkar group banaya hai maslan 8-10 Log aur woh sabhi log mahine me 500 rupya jama karte hain aur unka maqsad ye hai ke us rupye ko agar kisi gharib ko zarurat pade ya aur bhi kisi ko jaise shadi wagaira me zarurat hogi use diya jayega lekin is shart par ke jab woh is laiq ho jaye ke rupye lauta sake to lauta den, agar chahe to khushi se badha ke bhi de ya na bhi de ye uski marzi aur agar deta bhi hai to ye rupye usi fund me jama ho jayega aur ye log us rupye ko apne kamo me nahi istemal karenge aur is group ke sare member kafir hain sirf ek hi muslim hai to kya ayesa kar sakte hain ya nahi, Mohammed kaleem razwi

Jawab:1208 بسم الله الرحمن الرحيم
"**aisa kar sakte hai ya nah**i" ye to adhuri baat hai, suwal me kai saari surate hai, ap inme kya puchhna chahte ho, yani, ese group member ban sakte hai ya nahi, zyada raqam le sakte hai ya nahi, kafir ke paise se madad kar sakte hai ya nahi, wagera wagera, jo isme puchhna ho wo arz karna aur ye bhi batana ye kis tanzim kis mulk me kam karti hai, yani waha ke kafir harab hai ya nahi
وهُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1209
Mera suwal ye hai ki, collage me ek professor hain, jo he to musalman aur deen ka ilm bhi rakhte hai, magar aqaid ke deobandi maloom hote hai, aur baz log unse masala bhi poochhte rehte hai, jiska jawab wo dete hai, magar hame samajh nahi aata, kyunki baz jawabat apke jawab ke khilaf hote hain, jo hamne apse sikha wo kuchh or hai, jo wo bataye wo kuchh aur, wo kehte hai, deen me naya kam bidat hai, ye milad aur niyaz wagera, aur ye 11 bhi nai shuru hui hai, pehle nahi thi, bas allah se mango, apse hame puchhna ye hai ki, kya inse koi deeni masala maloom kar sakte hain ya nahi, Rabiya Khatoon, from mumbai

Jawab:1209 بسم الله الرحمن الرحيم
Awwal to kam professor ka collage me apni dunyawi kutub ka dars dena hota hai, ye professorlog collage me fatwe kab se dene lage, ? inko tankha dunyawi ilm dene ki milti hai, us waqt me ye dunyawi ilm naa de

kar deen ke fatwe dete hai, to sahi ye bhi nahi aur har bade se bada professor deeni etbar se alim nahi hota, magar log inhe qabil samajhte hai, aur baz **ahkam e shara me nire jahil hote hai,** to jab ye professor apni dunyawi padhai chhor kar class me deeni masale me byan-bazi shuru kare, to aap class ko chhor kar bahar aa jaye, (aur collage me class me ane jane par pabandi nahi hoti) aur agar ye munkin naa ho to uski bato par dhayn naa den, aur aise jahil ka byan sunna haram hai, aur Jiske aqeede deoband ke aqaid se mushabihat rakhte ho to usse Masala puchhna, hukm e sharai maloom karna ya fatwa lena Haram hai
Fatawa Razawiya Jild:23 Safah:711 par hai
"Deobandi, wahabi ki khabees shakhs hai, unka waaz sunna haram hai, us se fatwa lena haram

Aur **jahil par bhi sakht haram hai ki bagair ilm ahkam e shariat byan kare**, aur hadis me aise shakhs ke liye aya ki . jo bagair ilm ke fatwa de, us par asman wa zameen ke firishte lanat karte hain (Kanzul Ummal)

Ab raha ye ki jo kam nahi hote the ab kiye jaye to kya haram ho jayenge, iske liye me apko ek qaida byan kar du ki, **"kisi kaam ka hona jaiz hone ki dalil hai, magar kisi kaam kaa na hona najaiz hone ki dalil nahi"** Jaisa apke dopahar ka khana khana 2 baje ke kareeb jaiz hone ki nishani hai, magar dopahar ka khana 11 baje naa khana, **najaiz hone ki dalil nahi**, lihaza ye zaruri nahi ki jo kam nahi hota wo najaiz hai, ya bad me shuru hua to najaiz hoga, ye to jahalat ki baate hai,
Lihaza aise naib e iblees se naa masala puchha jaye na uska byan e deenia suna jaye,"
واللہ تعالٰی اعلم

Suwal no. 1210
Dulhan Waale Sunni Aur Dulha Waale Wahabi To Dulhan Ki Taraf Se Daawat Me jana kaisa ?

Jawab:1210 بسم الله الرحمن الرحيم
Agar dulhan ki taraf se walime me sath chalne ki dawat hai aur ye jana walime me wahabi ke ghar hai to na jaye, aur khas barat ke din dulhan ke ghar ki taraf se dawat hai, to khane me harz nahi, aur wahabio ke khane peene se parhez chahiye,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1211
Qasam tutne ka kaffra kaya he?

Jawab:1211 بسم الله الرحمن الرحيم
Bahar e Shariat Jild:2 Safah:306 par hai
"qasm ka kaffara ghulam azad karna, ya 10 miskeeno ko khana khilana, ya unko kapde pehnana,
Age Safah:308 par hai
"agar ghulam azad karne ya 10 miskeeno ko khana khilane par qadir naa ho to pey dar pey (continues) 3 roze rakhe,"
واللہ تعالٰی اعلم

Suwal no. 1212
ASSALAMUALAIKUM, Hazrat ek sawal he kuchh log kehte he ke nadi me terna sunnat e rasool he Hazrat wazahat farmaye kya esa khena sahi he

Jawab:1212 بسم الله الرحمن الرحيم
Terna jaiz hai, magar sunnat hone ka mujhe ilm nahi,
واللہ تعالٰی اعلم

Suwal no. 1213
Assalam u alekum, mera ye masala aap Hazrat ke samne hai ise hal farmaiye, Zaid ne madarse main 15 para hifz kiya kuchh arso ke bad apne mohalle ke bachcho ko quran e pak ki talim dene laga uske awaz main kuchh hadyatan paisa milne lage to kya wo paisa lena haram hai, kya Alahazrat ne iske bare main apni kisi kitab me likha hai, Baraye meharbani is masle ka jawab den. Mera naam Muhammad Sohail Ansari Main Mumbai mein rehta hoon, Khuda Hafiz

Jawab: 1213 بسم الله الرحمن الرحيم
Awwal to ye ki Suwal me jo surat batai gai ki, logo se use "**hadyatan**" paise milte hai, aur jo log apni khushi se hadya (tohfa) den to uske lene me harz kia ho sakta hai, ab raha hai ye ki, quran e kareem padhaane par tankha lena kaisa ? to iska jawab bas itna hai ki **ZAID KO QURAN PADHANE PAR TANKHA LENA JAIZ HALAL AUR TAIYYAB HAI, IS PAR KUCHH GUNAH NAHI**, na ALAHAZRAT NE ISE HARAM KAHA, mgar ye daur aisa nahi ki sirf halal keh dene se log man jayenge mujhe maloom hai sail ko hawalo ki sakht zarurat hogi, asl me qaida to ye hai ki
ومن لایعلم فحسبہ جواب من یعلم
(jo nahi jaanta, use janne wale ka jawab kaafi hai)
Magar kyunki log aaj chand par jaa chuke hai to aqal kuchh zyada hi unchaio par hai, to har chiz aqal se tolne ki koshish me hai, khair ..

Agar zaid taleem e quran par tankha leta bhi hai to bhi GUNAH nahi kyunki talim e quran o hadis, aur deen ki tarbiyat me tankha lena SHARIAT ME JAIZ OR QURAN O HADIS SE SABIT HAI, aur jo halal ko haram kahe uske bare me khud, quran kehta hai Surah Nahl Ayat 116 me
"Aur naa kaho use jo tumhari zubane jhuth byan karti hain, ye halal hai aur ye haram hai, ki allah par jhunth bandho,"

Aur hadis SAHIH BUKHARI Jild:02 Safah:854 par farmane e Mustafa hai
ان احق ماخذ تم علیہ اجرا کتاب اللہ
(quran e majeed sab cheezo se zyada is laiq hai, ki tum is par ujrat lo)

Sharah Jam'e us Sageer me **Imam Mannawi** is hadis ke tehet farmate hain,
فاخذ الاجرۃ علی تعلیمہ جائز
(yani is hadis se sabit hua ki quran padhaane par ujrat lena jaiz hai)
فی حاشیۃ البحرالرائق للعلامہ خیرالدین الرملی فی کتاب الوقف المفتی بہ جوا زالاخذ استحسانا علی تعلیم القرآن
(behraiq par khairuddin ramai ke hashiye me kitab ul waqf ki behes me ki "taleem e quran par ujrat (tankha) lena, mufti ba qaul par jaiz hai"

Ab raha ye ki alaHazrat ne apni kitab me quran ki ujrat par kya hukm e shara likha hai, un dalail par bhi ek nazr kar li jaye taki logo ka shak door ho ki imam ne bhi UJRAT KO JAIZ KAHA HAI" jaisa ki.

Fatawa Razawiya Jild:19 Safah:486 par hai (KHULASA)
"asl ye hai ki ta'at wa ibadat par ujrat lena dena mutlaqan haram hai, (siwaye taleem e quran e azeem wa uloom e deen, azan wa imamat wagera chand cheezon ke,) ki jin par ijara karna mutakhreen ne bina e jaari o majburi ba-nazar e haal e zamana jaiz rakha,)

Fatawa Razawiya Jild:19 Safah:495 par hai
فی الواقع اخذ اجرت بر تعلیم قرآن عظیم ودیگر علوم واذان وامامت جائز ست
(quran ki taleem aur doosre deeni ilm, azaan aur imamat par UJRAT LENA JAIZ HAI"

Fatawa Razawiya Jild:19 Safah:503

(Imamat wa taleem par) jo tankhwa lete hai, unse nafrat karna beja (bekaar) hai, ki ab in kamo par UJRAT LENA RAWA (JAIZ) hai,

Fatawa Razawiya Jild:19 Safah:521 par hai
"(taleem e QURAN or Taleem e Fiqh aur Hadis ki ujrat lena) JAIZ HAI, aur inke liye akhirat me in par sawab kuchh nahi,

Kya hi rehmat e khuda hai, AlaHazrat to kahe tankha HALAL, magar kuchh log ise haram karne ki koshish me, magar suwal ye hai ki, logo ke zehen me ye kaise aya ki AlaHazrat ne ise haram kaha hai, mene baz logo se bhi aisa suna hai, to uski wajah ye hai ki alaHazrat ne quran padhne par ujrat ko haram kaha hai, naaki Taleem e Quran ko" aur ek baat samajh lena chahiye ki **TILAWAT E QURAN, alag chiz hai, TALEEM e quran alag cheez hai,** yani koi hafiz apke ghar ya dukan me quran padhe, ya koi surat aur wo us padhne ke paise tey kare, to haram hai ki **ye hai tilawat e quran**, aur agar koi aapko quran o hadis ka ilm de aur us par tankha le to ye hai **taleem e quran aur ye jaiz hai**, jis tarah alim or jahil barabar nahi waise hi, tilawat e quran aur taleem e quran barabar nahi, aur imam ka fatwa tilawat e quran par hai, naaki taleem e quran par jaisa ki,

Fatawa Razawiyya Jild:19 Safah:501
"Tilawat e quran, tasbih o tehlil, par ujrat lena dena dono najaiz o haram hai"

Fatawa Razawiya Jild:23 Safah:745 par hai
"tilawat e quran e majeed par ujrat lena haram hai"

Fatawa Razawiya Jild:06 Safah:485 par hai
Tilawat e quran e azeem par ujrat lena NAJAIZ HAI"

Ab agar har shakhs fiqh ki kitab khud samajh le to fir aisa lagta hai ki 72 nahi 672 firqe honge, isilye quran me ye ayat nahi he ki, "**aye logo, khud padh kar aqal se faisla kar lo, aur haram ko halal kar do"** balki quran to kehta hai ki "**aye logo ilm walo se poonche agar tumhe ilm nahi**" magar aaj ka hal ye hai ki har gali choraye par mufti maujood hai, (allah iman ki hifazat farmaye),

Magar ghaur karne ka masala ye hai ki akhir kyun ulama wa imam ko in nek kaamo par ujrat lene ki zarurat pesh aai, to iski wajah ye hai ki **aksar logo ka dhyan unke ghar ki taraf hota hi nahi**, awam ye samajhti hai ki masjid ka imam, hawa, paani par jeeta hai, iske bachche to bimar hote hi nahi, iske ghar to khushi, tiohaar hoti hi nahi, wagera wagera, balki aaj kal to ye bhi dekha gaya ki nikah padhane wale ko paise dene me naak munh banate hai, jabki usi shadi me D.J, DHOL, NACH, GANA jaise haram kamo par HAZAARO rupey kharach kar dete hai, magar kabhi imam se uske ghar ka hal nahi puchhte, kabhi apni masjido me ghar se ek pyala salan nahi bhijwate, (or ye kalam sabke liye nahi balki jo aisa karte hai, or imam ki tankha par ungli uthate hai unke liye hai)
isilye hamare ulama ne saaf kar diya ki "imam, ulama mashaikh, peer, aalim wagera ki, khidmat kiya karo, yani zaruratan moka ba-moka unke liye bhi **raqam se, tohfo se, kapde wagera se inki madad kiya karo**, kyunki inke kaandho par deen ki zimmedari hai, jab ye log deen ki khidmat karenge to inki zarurat poori kon karega,? aur agar tum aisa naa karoge to ye gairat me tumhare aage kuchh na kahenge magar fir ye taleem chhor kar duniya kamane me lag jayenge, (kyunki inki bhi zarurat hai) to apke deen ka nuqsan hoga, isilye inhe majboor na kiya jaye ki ye duniya ki taraf nazar karen, isilye to zamane ko dekhte huye kafi pehle, ulama ne kuchh kamo par ujrat jaiz kar di, kyunki aage ka zamana to chheen kar khane ka hai, to denge kiya ? (mere is jawab me kuchh karwahat zarur hai magar dawa karwi hi ilaj achha karti hai)
واللہ سبحانہ وتعالی أعلمُ بالصواب واللہ یرجع الیہ مآب

Suwal no. 1214
Suwal no. 1162 men apne farmaya ke **"Shohar apni biwi ke har hisse se lutf andoz Ho sakta he"**
To kya halate haiz ya zamanaye haml men apni biwi ke peechhe ke maqaam men wati karna bhi durust he?

Jawab: 1214 بسم الله الرحمن الرحيم
Halat e hamal me apni biwi ke sath hambistari karna jaiz hai, aur peechhe ke muqam me wati karna haram khwa halat e hamal me ho ya haiz he, aur jo line jawab me mazkoor thi iska matlab jaiz tariqe se maza hasil karna tha haram tariqa to har surat haram hi hota hai,
واللہ تعالٰی اعلم

Suwal no. 1215
Asslamu alaikum wa rahmatullahe wa barkatu, Kaya farmate he ulamay e kiram va muftiyane shari matin is masale me ki hamare yaha masjid me pehle kisi ne pani ka freez diya tha ab wo purana ho gaya he ab ek dusre bhai ne naya pani ka freez diya he to ab wo purane freez ki zarurat nahi, to kya yeh purana freez school ya collage me free me de sakte he ya nahi, Maqsood Alam Azhari, Panthoda Gujrat

Jawab: 1215 بسم الله الرحمن الرحيم
nahi de sakte, aur istimal me laya jaye, har nai cheez masjid me laane ke bad purani ki zarurat khatam nahi hoti, ye fizul ki baat hai ki, “**ab purane ki zarurat nahi**” agar kharab bhi ho gaya ho to repear karaya jaye. Magar wo imam ya commette ki milkiyat nahi hai ki wo school collage me masjid ki cheeze daan me de, school collage ke samaan ki zimmadar**i BHARAT SARKAR** ki hai, masjid walo ki nahi,
واللہ تعالٰی اعلم

Suwal no. 1216
Assalamu Alaikum Warahmatullahi Wabarkathu. Hazrat Kya masjid me pahli saf me ek hi jagah lagatar har namaz me baithna sahi he. Agar masjid Khali ho sirf ek ya do shakhs ho,

Jawab:1216 بسم الله الرحمن الرحيم
Koi harz nahi, aur saf khali ho to saf e awwal me naib imam ke dayene bethna chahiye,
واللہ تعالٰی اعلم

Suwal no. 1217
Tahajjud Ki namaz ke liye kya alarm laga kar bhi uth sakte hai

Jawab:1217 بسم الله الرحمن الرحيم
JAIZ HAI
واللہ تعالٰی اعلم

Suwal no. 1218
Hazrat kya mard artifishal anghuthi yani masale ki anghuthi ya tambe ki anghuthi ko pehenkar namaz ho jayegi

Jawab: 1218 بسم الله الرحمن الرحيم
Mard ko chandi ki ek anguthi wo bhi wazn me 405 masha se kam ke siway har dhatu ka zewar haram hai,
Sadr Us Sharia Mufti Amjad Ali Azami Bahar e Shariat Jild: 3 Safah: 426 me farmate hain,
(sone chandi ke alawa) doosre dhaat ki anguthi pehenna Haram hai maslan, loha petal, tamba jasta wagera, In dhaaton ki anghuthiya mard wa aurat dono ke liye Najaiz Hai

Fatawa Razawiya Jild:22 Safah:130 par hai

Tanba, peetal, kansa, loha to aurat ko bhi pehenna mamnu hai,aur isse namaz unki bhi makruh hai.... aur makruh cheeze pehn kar namaz bhi makruh hai,

Fatawa Faizur Rasool Jild: 1 Safah: 375 par hai.
Tamba petal aur lohe ke zewraat pehn kar padhne se namaz Makruh tehrimi hogi

Durr e Mukhtar me hai كل صلٰوة اديت مع كراهة التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai,

Lihaza mard ko chandi ke siwaa koi bhi zewar pehenna gunah hai, aur use pehn kar padhi gai namaz wajib ul iada hogi,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 1219
Kya us naybe (main imam ni Hota tab isse bolte he ke namaz pada dena wo mukarrar ni nayab imam he) imam ke pichhe namaz padni chahiye Jo khud musalsal ba-zamat namaz nahi pad pata hain ?

Jawab:1219 بسم الله الرحمن الرحيم
Nai padh pata majburi ko zahir kar raha hai, aur mumkin ho ki wo musafir ho ya us par jamat sharai tor par wajib hi naa ho to aisi surat me uske pichhe namaz jaiz hai, aur agar jamat us naib par wajib hai, fir bhi jan-kar jamat tark karta hai, logo ko iski khabar nahi to namaz iske pichhe jaiz hai, aur agar jamat ke waqt logo ke samne ghoomta hai, aur logo ke samne jamat tark karta hai, jabki koi sharai dikkat nahi to ye fasiq e moallin hai, namaz iske pichhe durust nahi, aur ise imam banana jaiz nahi

Fatawa Razawiya Jild:6 Safah:583 par hai
“aur fasiq e moallin ke pichhe namaz makruh e tehrimi ise imam banana halal nahi, aur iske pichhe namaz padhni gunah aur padhi to ferna(lotana) wajib”
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1220
Kya kisi bhai ko aulad nahi hai to kya wo apne ristedar se ya aur kisi se bacche ko goud le sakta hai, Tafseer se javab den JazakAllah, Nahi de sakta kya ?

Jawab:1220 بسم الله الرحمن الرحيم
God le sakta hai, magar bachche ke bap ka naam asli hi likhwaye aur yahi bataye, chahe school me ho ya shadi ke card par, aur behtar hai ki agar bachcha agar dudh peene wala god liya hai to apni biwi se dudh pilwaa le, isse age chal kar, apki betio ka nikah sharai haram aur parda khatam ho jayega, aur agar apki biwi ke dudh nahi aata bachcha to god le sakte hai, magar baligh hone par us ladke ka parda apki betio se wajib hoga, aur apki biwi se bhi, iska khayal rakhe, aur naa iski zaat badle, yani agar ke wo ansari ho aur aap khan to god lene ke bad uski cast ansari hi rahegi use **khan na likha jaye na kaha jaye**, aur is masale ki zyada tafsil maine MASAIL E SHARIAT JILD:1 Safah:167 ke Suwal no. 469 aur Safah:215 ke Suwal no. 594 par aur Safah:223 ke suwal no. 615 par byan kar di hai, aap waha se is masale par dalail bhi padh sakte hai, ,
واللہ تعالٰی اعلم

Suwal no. 1221
Imam ki khasiyat bayan farmaye kaisa Aadmi imamati kar sakta hai, ?

Jawab:1221 بسم الله الرحمن الرحيم

baligh ho, fasiq naa ho, sunni ho, taharat (paki-napaki) ka ilm rakhta ho, aur itni qirat janta ho ki namaz fasid naa kar de, aur sath me alim ho, (yani apni zarurat ka ilm rakhta ho,) namaz ke muqammal masail maslan, wajibat e namaz, namaz ke makruh tehrimi, namaz kab tutegi, namaz me be-wuzu hone ka ilm, aur namaz kis cheezo se fasid hogi wagera wagera ka ilm rakhta ho, aur namaz ke masail me ye auro se zyada maharath rakhta ho, jaisa ki
Durr e Mukhtar Jild:1 Safah:82 par hai
الاحق بالامامۃ الاعلم باحکام الصلٰوۃ فقط صحۃ وفسادا بشرط اجتنابہ للفواحش الظاہرۃ
“imamat e namaz ke zyada laiq wo shakhs hai, jo faqat ahkam e namaz maslan, seht o fasad e namaz, se mutalliq masail se zyada agah ho, ba-sharte wo zahiri gunaho se bachne wala ho (yani fasik na ho)”

Fatawa Razawiya Jild:6 Safah:381 par hai
“har jamat me sabse zyada mustahaq e imamat wahi hai, jo un sabse zyada masail e namaz o taharat janta ho, chahe or masail me doosre ki nisbat ilm kam ho, (magar namaz or taharat ka ilm zyada ho)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1222
AssalamuAlaikum Hazrat, Biwi Sunni Sahi ul Aqeeda ho, Aur Shohar BadAqeeda ho To kya Biwi ko Shouhar ki har baat Manni chahie Rehnumayi farmayen,

Jawab:1222 بسم اللہ الرحمن الرحیم
Agar shohar aisa badaqeedah hai ki aqeede batila aur kufriya rakhta hai, jaisa ki is daur ke qadiyani, wahabi, rafazi wagera to ye nikah hua hi nahi, Aurat par farz hai uske ghar se foran apne mayeke jaye, baat manna to door, aise badaqeeda se nikah bhi haram hai, aur jisne kiya nira jahil aur iblees ka perukar.
Fatawa Razawiya Jild:11 Safah:418 par hai
“jo shakhs apni beti aise shakhs ke nikah me de, weh yaqeenan daiyyus hai, weh apni behen beti ko saf zina ke liye dene wala hai,

Fatawa Razawiya Jild:21 Safah:281 par hai
“jis musalman aurat ka ghalati ya jahalat se aise ke sath nikah bandha gaya, us par farz farz farz hai ki foran foran foran usse juda ho jaye ki zina se bache, aur talaq ki kuchh zarurat nahi, balki talaq ka koi mahl hi nahi, talaq to jab ho ki jab nikah hua ho, nikah hi sire se naa hua”

Aur agar shohar sirf fasik ya gumrah hai, aur qadiyani, ya murtad nahi to uski jaiz bat ki perwi karni hogi,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1223
Hazrat Kiya wife apne husband ke naf ke niche ke baal Kat sakti he

Jawab:1223 بسم اللہ الرحمن الرحیم
Kaat sakti hai kuchh gunah nahi, magar khilaf e haya hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1224
Agar kaam karte waqt ya phir tanhai me beth kar dil me durood o salaam Ya phir zikr e khuda kare to is ki Kiya fazilat hai or zaban se padna jaisa hi hai ya Phir Kuchh or fazilat hai ? Bara e karam jawab irshad farmaye

Jawab:1224 بسم اللہ الرحمن الرحیم
Zikr e qalbi bhi jaiz hai, aur jo kalima padha jaa raha hai, uski wahi fazilat milegi jo us zikr or durood ke bare me hogi, (agar allah ne chaha to)

واللہ تعالٰی اعلم

Suwal no. 1225
Hazrat namaz me aksar idhar udhar ke khayal aa jate hai. Inse kaise bacha jaye jisse namaz durust ho,

Jawab:1225 بسم اللہ الرحمن الرحیم
Namaz ko jaate waqt ye khyal kar le ki ye zindagi ki akhri namaz hai, salam ferte hi mar jauga aur log meri namaz padhenge to is akhri namaz ko jitna achha karke padh sakta hun padh lun,
واللہ تعالٰی اعلم

Suwal no. 1226
Hazrat agar 1.2 year ka baccha agar kisi ke uper peshab bhir de wo na paak ho jata he ?

Jawab:1226 بسم اللہ الرحمن الرحیم
Ek din ke bachche ka paisab bhi aisa hi napak aur najasat e ghaliza hai jaise 100 saal ke admi ka paishab, chahe bachcha dudh peeta ho ya abhi paida hi hua hu,
واللہ تعالٰی اعلم

Suwal no. 1227
Chamde Ki Belt Pahen Kar Namaz Hogi Yaa Nahi ? Masjid Me Jaa Sakte Hai yaa Nahi ? Note:- Sardi Me Mausam Me Jo Log Leather Waale Mauje (Socks) pehen kar Namaz Padhte Hai Unki Bhi Wajaahat Farmaa De

Jawab:1227 بسم اللہ الرحمن الرحیم
Zarur hogi, zarur jaa sakte hain, unka bhi yahi hukm hai, yahi fatwa jawaz (jaiz hone) par hai, hadis me faramaya ki, (mafhoom) Jab chamra ubaal liya jaye to paak hai,
واللہ تعالٰی اعلم

Suwal no. 1228
Kya Taziya Daari Karna Jaiz Hai ? Aur Taziya Dekhna Kaisa Hai ? Agar Jaiz Hai To Uske Liye Kya Kya Sharte'n Honi Chahiye ? Wajaahat Farmaa den

Jawab:1228 بسم اللہ الرحمن الرحیم
1. Shariat me taziye ki kuchh asl nahi aur jo kuchh bid'at iske sath kiye jaate hai sab najaiz hai,
2. Hindustan me jis tarah taziadari raaij hai naajaiz haram wa bid'at hai,
3. tazia banana, dekhne ke liye ghar se nikalne, tazie ki tazeem karna wagera sab najaiz
4.Tazia-dari karne wala fasiq hai, jo ise zaruri qarar de, gumrah bhi hai,
5. tazie par mannat mangna mehndi chadana, chadawa chadana wagera sab najaiz
6. sarkaar imam hussain ki shahadat par, dhol tashe khurafat yazidiyo hi ki yaadgar hai,
7. tazie par dhol, tashe, matam, khail kood wagera, (sab najaiz)
8. tazie me chanda dena ya kisi bhi tariqe se unki madad karna,(ye bhi najaiz)
9. bachcho ko faqeer banana or ghar ghar bheek mangwana (ye sab najaiz kam hai)

Fatawa Razawiyya Jild: 21 & 24, Safah: 246 & 488-510,
Fatawa Behrul uloom Jild: 05 Safah: 238,
Fatawa Faizur Rasool: 2 Safah: 508
Al malfooz Safah: 93
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1229
Assalamualaikum, 4 maslak "hanfi, shafai, hambli, maaliki" ka wajood kaise hua ? From Zartab Khan Qadri Razwi

Jawab:1229 بسم الله الرحمن الرحيم
Almukhtasar-
Koi hadis kisi imam tak pahuchi to sahi thi, to kisi ki sanad hasan tak hi pahuchi, kisi ki kisi hadis me tehqiq ghareeb tak rahi, to kisi ke nazdeek zaeef tak, is etbar se baz furu me ahadees ki roshni me inke masail bhi juda ho gaye, kisi ne pure **sar ke maseh ko farz kaha kisi ne sunnat**, kisi ne apni wuzu se pehle bismillah ko sunnat kaha kisi ki tehqiq farz ko pahuchi, **kisi ne rafayaden ka mokif ikhtiyar kiya** to kisi ke pas uske mansukh ki dalil thi, kisi ki tehqiq me yazid kafir tha to kisi ki tehqiq uske kufr tak naa ho sakti to ehtiyatan kafir naa kaha, is tarah mujtahideen ke bade chaar maslak bane, jo ki charo haq par hai, aqeedo me sab ek hi hai, furu me baz masail alag alag, aur ye bhi nabi ka faizan hai ki unki har ada par amal ho raha hai, aur inme se ek ko ikhtiyar karna wajib jo charo me se kisi ko follow na kare gumrah
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1230
Sureh ikhlas me ager badi ha ki jagah koi chhoti ha pade to uske kya mayna he, auraten aksar chhoti ha hi padti he

Jawab:1230 بسم الله الرحمن الرحيم
Pata nahi, aur jo chhoti ‘ha’ padhti hai, use badi ‘ha’ padhne ki mashq karwai jaye, warna surah fatiha ke pehel lafz ko chhoti ‘ha’ padhne se namaz me fasad paida kar degi, aur agar uska mayena samajh kar padha to kafira bhi ho jayegi,
واللہ تعالٰی اعلم

Suwal no. 1231
Kisi ki maut ki dua mangna kaisa he, Matlab kis condition me kisi ki maut ki badd-dua ki ja sakti hai

Jawab:1231 بسم الله الرحمن الرحيم
Kisi ke marne ki dua naa mange ki hadis me isse mumaniat aai hai, farmaya
“jab tum kisi mard ko suno ki kehta hai log halak ho, to weh sabse zyada halak hone wala hai” han, agar kisi kafir ka iman naa lane par poora yaqeen ho aur uske zinda rehne se deen ka nuqsan to uske marne ki dua jaiz, aur isi tarah, kisi zalim se tauba aur zulm chhorne ki ummid hi naa ho, aur musalman ko usse sakht iza ho aur uska marna musalmano ke haq me fayeda ho to aise zalim ke **MARNE KI BAD_DUA KARNA JAIZ HAI,** jis tarah Hazrat e nooh ne apni qaum ke liye ki.. jaisa ki,
Fatawa Razawiya Jild:23 Safah:183 par hai
“agar zalim hai aur musalman ko usse taqleef hai to bad-dua me harz nahi”

Aur agar musalman kisi par zulm nahi karta to bad-dua na chahiye **dua e hidayat** kare, ki gunah chhor de,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1232
Hazrat ye bataye ki Kya deobandi alim ke pichhe taraveeh padh sakte he kyunki jahan main rahta hu wahan deobandi hi alim he, to Kya karna chahiye sahi mashwara den jawab ka Jald hi talabgaar hu kyunki Kal pehli taraveeh hogi INSHA ALLAH ?

Jawab:1232 بسم الله الرحمن الرحيم
Waise to Jahan aap rehte hai waha iblees bhi hoga hi, to agar kal iblees jamat qayam karega to aap kya karoge, ? uske pichhe padhoge ya nahi,? jo apka jawab hai wahi is suwal ka jawab hai…

Sahi ye hai ki kisi bhi badaqeeda ke pichhe koi bhi namaz (eid, juma taravih) padhna **Gunah e Kabeera hai,** ais namaz dohrana wajib hai, ap apne ghar me 20 rakat tanha padhe, aur jo surate yad ho unse padhe, magar taravih tark karna gunah hai, aur ise jamat se padhna wajib nahi, lihaza aap apni tanha padhen.
Fatawa Razawiya Jild:6 Safah:573 par hai.
“deobandi aqeede walo ke pichhe namaz batil mehez hai, hogi hi nahi, farz sar par (baki) rahega, aur unke pichhe padhne ka shaded e azeeeeeeeem gunah. (age farmate hai) chahe JUMA ya eid ya janaza ya **TARAWIH**, koi namaz unke pichhe hogi hi nahi,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1233
Hazrat roze me iftar pahle kare dua baad me pade, ya pahle dua padhe fir iftar kare, jawab inayat farmaye

Jawab: 1233 بسم اللہ الرحمن الرحیم
Awam me ye ghalat riwaz mashhoor hai ki iftar ki dua kuchh khane se pehle padhte hai, jabki sahi ye hai ki iftar ki dua iftar ke baad padhen, yani khane ke bad, or khana tasmia se shuru kare, iftar karke dua padhe, aur yahi mane ke etbar se bhi durust hai, Fatawa Razawiya Jild:10 Safah:628 par hai
“filwaqey iska mahl baad iftaar hai”

Fatawa Faqih Millat Jild:1 Safah:344 par hai
“iftar ke waqt ki dua iftaar karne ke bad padhe, naki iftar se pehle”
واللہ تعالٰی اعلم

Suwal no. 1234
Saudi Arab me ramzan. Aaj se start ho gaye honge,Or India me kal se hone he To ab jese koi umrah karne jata he 15 din ke leye To waha 15 roze rakhega or bake bache 15, Ab jab wo India aeyga tab use 16 roze rakh ne honge to us person ke 31 ramzan roze ho haenge To kya use wo 31 roza rakh na hoga ?

Jawab:1234 بسم اللہ الرحمن الرحیم
Jis mulk me hoga aur waha roza hoga to roza rakhe eid ho to roza na rakhe,
واللہ تعالٰی اعلم

Suwal no. 1235
Assalam u alaikum warahmatullahih wabarkatuhu Hazrat Roza kholne ki dua aur sunnat tareeka bata dijiye ?

Jawab:1235 بسم اللہ الرحمن الرحیم
Bismillah se shuru kare, pani, khajoor wagera se iftar kare, aur bad iftar roza khone ki dua padhe,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1236
Hazrat kisi ko sehery ki niyat na aati ho to uska roza hoga jawab zarur dijiega Hazrat,

Jawab:1236 بسم اللہ الرحمن الرحیم
Jisko sehri ki niyat nahi aati to use sehri khana to aati hi hogi, agar sehri khana aati hai to roza rakhne ki niyat se sehri kha le, yahi uske haq me niyat hai or roza bhi ho jayega,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1237
Mera sawal ye hai ki roza rakhne ki jo dua hoti hai "Bissaumi ghadin nabaitu min shari ramadhan"
Is ka tarjuma kya ye hota hai 'maine kal ke roze ki niyat ki' Agar haan, to ye dua to mauke ke hisab se

ghalat hui na, kyunki jis din dua pad kar roza rakhte hain wo 'wo aaj' ka din hota hai na kal (tommarrow) ka ? Ab sirf ye bataye ki kya ye dua padni chahiye ya nahi

Jawab:1237 بسم اللہ الرحمن الرحیم
Dua padhni chahiye, aur jab ap ye dua karte ho wo rat hoti hai, aur subha sadiq, ke liye kaha jata hai, yani sehri raat me hoti hai, aur subha roza shuru, isilye kaha gaya mene kal (murad jo subha ane wali hai) ke liye roza ki niyat ki, to ye dua ka mahl sahi hai, aur ye ghalat jab hoti ki dua bad fjr subha hoti
واللہ تعالٰی اعلم

Suwal no. 1238
Assalamu alaikum, Mera sawal hai ki main professionally civil engineer Hu aur jo contractors hai wo gair Muslims hai kya unse paisa liya jaa sakta aur or paisa halal hoga ya phir haram

Jawab:1238 بسم اللہ الرحمن الرحیم
Kafir ke han kam karke unse **tankha lena jaiz hai aur wo halal hai,** aur kafir hind ke jo raqm apni khushi se de, yani musalmano ko kafir se jo raqm bina unhe dhoka diye hasil ho wo jaiz o halal hai,
واللہ تعالٰی اعلم

Suwal no. 1239
Musalmano ko ALLAH taala ka deedar naseeb hoga ya nahi, Jiska ye etikad ho us ko kya kahenge, Baraye karam jawab Inayt farmaye

Jawab:1239 بسم اللہ الرحمن الرحیم
Musalman ko jannat me allah ka deedar nasib hoga, aur aisa saaf hoga, jaise aftab aur chodhwi raat ke chand ko, har ek apni apni jagah se dekh sakta hai,
واللہ تعالٰی اعلم

Suwal no. 1240
kya Kalam e Pak ki taleem Dene Ke Liye sand ki zarurat hai

Jawab:1240 بسم اللہ الرحمن الرحیم
Quran ki talim se kya muraad hai, kyunki quran ki tafseer byan karna bhi quran ki talim dena hai, ayato ka mafhoom byan karna tarjuma karna bhi taleem e quran hai, agar yahi murad hai to gair e alim ko ye haram hai, aur iske liye is fan ke muqammal uloom hasil hone chahiye, aur agar murad bachcho ko nazra quran padhana hai to iske liye sanad wagera ki hajat nahi naa muqammal alim hone ki magar itne makharij zarur janta ho ki khud sahi ada kar sake, aur iske liye sanad ki kya hajat, balki iske liye hafiz hone ki bhi zarurat nahi, balki jitna ilm ho use aage bada dena chahiye, age badane ya doosre ko sikhane ke liye sanad ki hajat nahi jabki or koi man'e sharai naa ho, aur hadis me hai **"pahucha do meri taraf se chahe ek hi ayat ho"** (yani agar ek ayat bhi sikho to dusre musalman bhai ko sikha do)
واللہ تعالٰی اعلم

Suwal no. 1241
Haram me witr ki akhri rakaat me imaam dua qirat me karta hai, Jabki yahan khamosh ho jata he dua e qunood pardhne ko, Aisa kyun ?

Jawab:1241 بسم اللہ الرحمن الرحیم
Ham hanafi hai, aur apne maslak ke mutabik amal karna ham par wajib hai, duniya chahe jo kare,
واللہ تعالٰی اعلم

Suwal no. 1242
Bahut logo ko dekha hai ki wuzu me sir ka masaah karte waqt hatho me pani le kar pahle chhomte hain . Kya ye sahi hai, Jbki meri masjid ke sunni aalim ne ise galat kaha tha. Aur jab main is kaam ko kisi ko mana karta hun to uska bhi yahi sawal hota hai ki 'shariyat me kahan mana likha hai ' to is liye jab mana nahi likha to jayez hua, Ab aap rahnumayi farmaye ki wuju me pani chhoomna sahi ya nahi

Jawab:1242 بسم اللہ الرحمن الرحیم
Ye baat etraz karne wale ne kahi ki **jo mana nahi, wo jaiz hai,** aap use kahe ki har jaiz kaam karna zaruri nahi, warna 12 mahine chatni se roti kha aur apne mehmano ke age bhi wahi rakh**, jaiz to chatni se khana bhi hai**, aur zindagi bhar mana to ye bhi nahi, aur doosri baat ye jumla us jagah istimal hota hai jaha uske bare me shariat ka koi hukm maujood na ho, yani shariat ne us mamle me khamoshi ikhtiyar ki ho, lekin shariat me **wuzu ka poora tariqa hadis me maujood hai**, to jab huzoor ne hame hath done se paun dhone tak ka poora tariqa bata diya to ab uske khilaf karna **sunnat e rasool ke khilaf hai,** agar mana nahi to wuzu ke dauran kisi hadis me shamil bhi to nahi, to jab shariat ka poora wuzu ka tariqa maujood hai to usme ghatana badana na chahiye, aur masah ke waqt hath ka chumna fizul or bekar ki baat hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1243
roze main thuk andar, chala Jaiy to roza tut jayga, jawab zarur dena Hazrat

Jawab:1243 بسم اللہ الرحمن الرحیم
Apna thok bar bar munh me lene se roza nahi jaata Jaisa ki Bahar e Shariat Jild:1 Safah:983 par hai
“baat karne me thook se hont tar ho gaye, aur use pee gaya, ya raal tapki magar raal ka taar tuta naa tha, aur use (raal ko) chhada kar pee gaya, …. (in chizo se) Roza naa jayega, magar in bato se ehtiyat chahiye”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1244
Hazrat, Mera sawal ye hai ki gumbad-e-khizra ka saya he ya nahi ?

Jawab:1244 بسم اللہ الرحمن الرحیم
Mene dekha nahi, aur gumbad ke saye par ahle sunnat ki koi behes bhi nahi, hamari behes nabi ka saya naa hone par hai, gumbad ka koi aqeedah hamari kitabo me ulama ne nahi likha, ye sahi mauju se hata kar sunni musalmano ko behkane wali baat hai, wahabi madine ki video lata hai, aur hame dikha kar kehta hai ki dekho “**tum kehte ho gumbad ka saya nahi, saya to hai**” jabki ham gumbad par nahi **nabi ke saya naa hone ki baat kehte hai,** aur wo baat ghumata hai, lihaza ap bhi aisi bato me na padhe, ye yaad rakhe ki saya nabi ka nahi tha, aur is par ahle sunnat me dalail maujood hai, koi bat kare to is par bat kare isse hat kar koi gumrah karne ki koshish kare to behkawe me ane ki zarurat nahi, hamne gumbad ke saya hone na hone par koi baat nahi ki, ab iska saya ho ya naa ho, **asl maujo saya e nabi hai,**
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1245
Hazrat, Sarkar ke zamane me aurat aur mard sath me namaz padha tha ? Ab kyu nahi ?

Jawab:1245 بسم اللہ الرحمن الرحیم
Sarkar ke waqt me jaya karti thin, magar bad me fitne ke khauf se daur e farooqi me mana kar diya, aur Hazrat ayesha ne farmay.
لوا ن رسول اللہ صلی اللہ تعالٰی علیہ وسلم رأی من النساء مارأینا لمنعھن من المسٰجد کما منعت بنواسرائیل نسائھا
۱ـــہ رواہ احمد وبخاری ومسلم
(huzoor hamare zamane ki aurato ko mulahza farmate to unhe masajid jaane se mana karte, jaise bani israil ne apni aurato ko mana kar diya tha,)

Fatahul Qadeer me hai
عمم المتاخرون المنع العجائز والشواب فی الصلوات کلها لغلبۃ الفساد فی سائر الاوقات
(fasad ke ghalabe ki wajah se, tamam waqto ki namazo me, umuman boodi aur jawan aurato ka nikalna mutakharin ulama ne mana farmayahai

Fatawa Razawiya Jild:14 Safah:551 par hai
"jab aur fasad faila to ulama ne jawan wa gair jawan (budi) kisi ke liye (hazri e masjid ki) ijazat na rakhi"

Ab is baat se aap khud andaza laga sakte ho ki jab sahaba ke waqt me fasad ka khauf hua or unhone majdis ki hazri aurat ke liye mana kar di, to aaj ka waqt kaisa he, **ye mujhe apko batane ki zaruat nahi**, aap khud gaur kare ki agar masjid me aurate ladkiya namaz ko jayegi to haal kya hoga, mardo ka jamghat masjid ke bahar hoga, imam se jawan ladke zyada mel jol rakhne lagenge, din bhar masjid me rahenge, baki aap khud samajhdar ho, ye daur dur e rasool se behtar nahi, bure se bura tar hai,
Aur hadis me hai
"guzra hua kal, aaj se behtar tha, aur aaj ka din ane wale kal se behtar hai, ta-qayamat isi tarah hoga"
Ab is hadis se or saf ho gaya ki, pehle ka guzra hua din achha or ane wala or kharab hoga lihaza sahaba ne jo kya achha kya aur use ulama ne baki rakha to aur achha kiya,

hadis me hai ki huzoor ne farmaya انہ سیحدث بعدی اشیاء وان من احبها الی لما احدث عمر
mere bad bahut si cheeze nai ijaad hongi unme se mujhe wo sabse zyada pasand hai jo UMAR ijaad karenge
واللہ سبحانہ وتعالی أعلمُ بالصـواب واللہ یرجع الیہ مأب

Suwal no. 1246
Kya Safar me Roza Rakhna Jaiz he ?

Jawab:1246 بسم اللہ الرحمن الرحیم
Jaiz hai
واللہ تعالٰی اعلم

Suwal no. 1247
Hafiz e quran ka namaz e taravih me dhalte (jhumte) huye tilawat karna kaisa, is tarah jhoomna ki, jab sidhi taraf hojaye to baya paun uthane lage, aur jab bai janib ho jaye to dahina paun zameen se uthane lage, yunhi age pichhe hilne dulne wale ki iqtidah ka kya masala hai, baraye karam jald jawab inayat farmaye, secro muqtadio ki namaz ka muamla hai

Jawab:1247 بسم اللہ الرحمن الرحیم
Bila wajah namaz me hilna makruh hai, magar taravih kyunki isme qiyam zyada waqt ka hota hai to isme paun badalna magar is tarah ki zyada zahir na ho harz nahi, ki **hafiz bhi insan hi hai**, aur zahir hai taravih me iski hajat hoti hogi, to agar apko lagta hai ki wo imam zyada hi hilte hai, ya paun badalte rehte hain to bad taravih masjid ka zimmedar unhe is bat ki khabar de de, kabhi kabhi admi ko apni harkat ka ehsas nahi hota, magar koi bata de to shayad samajh jayen aur hilna kuchh kam kar den, mgar namaz aise imam ke pichhe jaiz hai.,
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 1248
Hazrat agar ramzan ke witr me imam sahab teesri rakat me zor se qirat karna bhul gaye aur poori al-hamdo padh li fir yad aaya to fir zor se padhi to namaz hui ya nahi ?

Jawab:1248 بسم الله الرحمن الرحيم
Puchhi gai surat me imam ne do bar surah fatiha padhi, yani pehle ahista aur fir zor se to imam ka is masale me **Do wajib ka tark hai**, awwal buland awaz se padhna wajib tha,(jabki imam ne ahista padh kar pehla wajib tark kiya) aur surah fatiha ka ek bar hi padhna wajib tha, (jabki imam ne do bar padhi or is muqam par dusra wajib tark kiya) jaisa ki Bahar e Shariat Jild:1 Safah:544 par hai
“fajr, maghrib, wa isha do pehli (rakat) me aur juma wa eiden, aur taravih aur WITR RAMAZAN in sab (namaz) me imam par jahar wajib hai (yani buland awaz se qirat karna)”

Bahar e Shariat Jild:1 Safah:517 par hai
“Har rakat me surat se pehle EK HI BAAR surah fatiha padhna (WAJIB HAI)

Lihaza imam ne witr me do wajibat ka tark kiya is witr me sajda sehv karna wajib tha, agar kiya to namaz e witr ho gaye, witr ko dohrana wajib hai,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1249
1 - halate haiz me darood pak or digar tasbih ka wird kar sakte he ya koi deeni kitab ka mutaala ya quran ki ayat padhna wagaira
2 -or tel lagane se nakhun katne se roza tut jayga baaz log kehte he esa

Jawab:1249 بسم الله الرحمن الرحيم
1- halat e haiz me durood e pak padh sakti hai, aur tasbih bhi, aur aisi aurat apne wazife bhi isi hal me padh sakti hai, magar quran ki niyat se koi quran ki ayat padh nahi sakti magar dua ki niyat se padh sakti hai jaise, khane waqt bismillah wagera, wese bismillah bhi quran hai magar, ise dua ke tor par padha jaa sakta hai isi tarah shajra ke wazife bhi padhe ja sakte hai, magar quran ka chhoona aur quran ki niyat se quran ya koi surat, ayat padhna haram hai, jaise ki Bahar E Shariat Jild1 Safah:326 se hai
Jis ko nahane ki zarurat ho (napak) usko masjid me jana, tawaf karna, **quran ko chhuna,** ya be chhuye dekh kar zubani padhna, ya kisi ayat ka likhna, ya ayat ka taweez likhna, ya aise taweez chhuna haram hai,

Iske siway hadees ya deeni masalo ki kitab padh sakte hai, Haram nahi, na gunah, magar makruh hai, or us kitab me ayat e qurani ka wahi hukm hoga jo byan hua yani unka chhuna haram hoga, Jaisa ki
Bahar E Shariat Jild1 Safah:327 par hai:
In sab (napak, bewuzu) ko Fiqh, Tafseer aur Hadees ki kitabo ka chhuna makruh hai, aur agar unko kapde se chhua to harj nahi. Isi tarah inko azan ka jawab dena jaiz hai.

2- tel lagane se nakhun katne se, tel laga kar sone se, surma lagane se roza nahi jaata.
Bahar e Shariat Jild:1 Safah:982 par hai
“tel ya surma lagaya to roza naa gya”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 1250
Tahajjud ki niyat kaise hogi ? isme 8 rakat pdhna hota he to 4 rakat me salam ke bad dobara niyat karnge. Ya 4-4 rakat ki alag alag ? baraye karm wazahat farmayen

Jawab:1250 بسم الله الرحمن الرحيم
Tahajjud me bhi aam nafil namaz ki si niyat bandhi jayegi, ye sunnat e mustahab namaz hai,
isme Kam se kam 2 rakat hai or Huzoor se 8 tak sabit hain
agar apne do rakat bhi padh li to tahajjud ho gai, aur har namaz me jab salam fer liya jaye to fir se namaz padhne ke liye niyat bandhi jaati hai, Bahar e Shariat Jild:1 Safah:677-678 par hai

“tahajjud nafil ka naam hai”
“Kam se kam tahajjud ki do rakate aur huzoor se 8 tak sabit hain”

Lihaza 2 rakat ek salam se bhi padhi jaa sakti hai, 4 rakat ek salam se bhi padhi jaa sakti hai, aur 8 padhna chaho to 4-4 karke do salam se padho ya fir poori **8 rakat ek hi salam se padh lo ye bhi jaiz hai,** magar har 2 rakat me qa’da karna hoga,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1251
Assalamualaikum, Tarawih ki niyat kis tarh ki jaye kya 20 rakat ki ek sath niyat kardi jaye ya alag alag Jazakallah

Jawab:1251 بسم اللہ الرحمن الرحیم
Dono surate jaiz hai, aap har do do rakat me nai niyat bhi kar sakte ho aur ek sath 20 rakat ki niyat bandhi to bhi jaiz yani, niyat ki maine 20 rakat taravih sunnat . ..jaisa ki Bahar e Shariat Jild:1 Safah:689 par hai
“ehtiyat ye hai ki jab do do rakat par salam phere, to har do rakat par alag alag niyat kare, aur agar EK SATH BEESON rakat ki niyat kar li to bhi jaiz hai”
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1252
जुमे का दिन था इमाम साहब ब्यान दे रहे थे, ब्यान देते हुए जलाल मे आ जाते है और गुस्से मे हरामी और हरामी के औलाद बोल जाते है क्या ये जायज है ? क्या उनकी वजू कायम रहेगी?

Jawab:1252 بسم اللہ الرحمن الرحیم
Imam ne jo jumla kaha usse wuzu nahi tutega, aur raha jaiz or najaiz hona to, koi imam befizul me ye alfaz istimal nahi karega, zarur is maujo par koi taqrir chal rahi hogi, aur agar in alfaz ki zarurt thi to masjid me bolna bhi jaiz hai, lihaza is tarah adhi adhuri line imam ki pesh karke hukm maloom nahi karna chahiye, aur wuzu kab tutega kab nahi, imam ko is bare me awam se zyada pata hota hai, har imam alim nahi to har imam itna jahil bhi nahi, (ki wuzu ke masale bhi naa janta ho)
واللہ تعالٰی اعلم

Suwal no. 1253
Hazrat Magrib ki aazan se pahle alaram bolta he to us per ifftar kar lena chahiye ya nahi

Jawab:1253 بسم اللہ الرحمن الرحیم
Aksar jagah yahi tarike-kar hota hai ki waqt hone par koi alaram baja diya jata hai, taki roza khola jaye aur fir azan di jaati hai ye **JAIZ HAI, IS AWAZ PAR ROZA KHOLNA BHI JAIZ,** aur roza ka talluq waqt se hai, waqt ho jane par roza khol lena chahiye chahe azan bad me ho, aur ek bat or bhi logo me dekhi gai ki, kehte hai, jab tak apni masjid ki azan na hogi roza nahi kholte ye bhi ghalat hai, azan kisi bhi masjid ki ho, ye waqt hone par dalalat hai, roza khola jaa sakta hai, chahe apne ilaqe ki masjid me azan der se ho,
واللہ تعالٰی اعلم

Suwal no. 1254
Janaza me qabr me beri ki lakdi kyu rakhi jati hai aur lakdi kaha par rakhe, qabr ke andar ya bahar ya na rakhe aur agar rakhenge to tafseer se jawab inayat farmayen

Jawab:1254 بسم اللہ الرحمن الرحیم
Hadis se rakhna sabit hai isilye rakhi jaati hai, aur qabr me na rakhe, takhto ke upar rakhe, aur rakhni chahiye, aur iski tafseer ka waqt nahi, moka ramazan ka hai, logo ke suwalat roza, namaz taravih se mutaliq zyada hai, aur unke jawab pehle dena zaruri hai, apke liye itni tafsil jaan lena kafi hai ki

ومن لایعلم فحسبہ جواب من یعلم
(jo nahi jaanta, use janne wale ka jawab kaafi hai)
واللہ تعالٰی اعلم

Suwal no. 1255
Agar koi shakhs itna modren ho ki use deen ka koi ilm nahi ayimmaye mujtahidin ki koi khabar nahi manne na manne ki bat door ki he. or gunah karta he or sabko bole ki jahannam me to jana hi he, usko maslake ala Hazrat par kaise layein? ki wo hidayat paa jaye. halanki usko ye wahabi deobndi ke aqide ka bhi pata nahi. to wo gumrah hi hua, allah se dua to karte he ki unhe hidayat ho lekin ham bhi agar kuchh kar paye to aap baraye karam kuchh batyein

Jawab:1255 بسم اللہ الرحمن الرحیم
Dawateislami ke sunnat bhare ijtime me shirkat ko kaha jaye, mumkin ho to har mah 3 din madani qafile me safar karwaya jaye, **"sohbat asar laati hai"** deendar logo ke sath rahega to deendari se agah ho jayega, aur aap par agar unhe samjhana wajib hai to narmi se samjhaye warna waqt ke hisab se bataya kare, kabhi kabhi aisa hota hai ki **samjhane wala khud samjhdar nahi hota,** aur sakhti karta hai, isse samne wala aur chirchira ho jata hai aur dekha gaya hai kabhi kufr bhi bol deta hai, jaise is suwal me hai **"jahannam me to jana hi hai"** yani allah ki zaat se na ummidi bhi haram aur kabhi kufr bhi ho sakti hai, islye aise shakhs se aisi behes na ki jaye ki wo aise jumle bole, na usse lara jaye, jaha tak mumkin ho mohabbat se kam len, fazilat e ilm e deen dil me dale, aur dua e hidayat kare, dua momin ka hathyar hai
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1256
Jis Imam ki Niyat tourist Na Ho To Kya Uske imam ke Pichhe Namaz par sakte hain

Jawab:1256 بسم اللہ الرحمن الرحیم
Suwal poora nahi hai, lihaza sahi se samajh nahi aya, aur musafir agar imamat kare to uske pichhe namaz padh sakte hai, isi tarah musafir bhi imam ke sath ba-jamat namaz padh sakta hai
واللہ تعالٰی اعلم

Suwal no. 1257
Assalamoalaykum Sayyid Muhammad Sikander Warsi sahab
Agar tarawih ki namaz shuru ho gayi ho aur kuchh rakaat chhut jaye (masalan aadhi tarawi ho gayi ho) to ab kya hukam hai? Yani ki ham jamaat me samil ho jaye, aur jo bachhi hai use mukammal karde, ya jamaat mukammal karke jo chhut gayi he wo bhi padhe ? Kuchhh wajahat farma dijiye, JazakAllah hu khairah. Aur isme witr bhi jod dijiye ki wiitr imam ke sath pad le ya nhi)

Jawab:1257 بسم اللہ الرحمن الرحیم
Apke suwal se ye zahir hota hai ki jab aap masjid me aye to isha ki jamat bhi khatam ho chuki thi, yani tarawih shuru thi, ab ap puchhna ye chah rahe hain ki, ap taravi me shamil ho ya pehle isha padhe, aur doosri bat ye ki jo taravih pehle chhut chuki hai, unhe bad me poora Karen ya nahi, to janab apke liye hukm ye hai ki, pehle aap isha ki farz ada kare, kyunki isha se pehle taravih nahi, taravi ka waqt isha ke farz ke bad hai, aur fir aap taravih me shamil ho jaye, jab imam ke sath taravh poori ho jaye, to ab apke samne do baate hai, ek witr padhna aur ek bachi hui taravih poori karna, to ab apko ikhtiyar hai ki pehle witr padh len bad me taravih poori Karen, warna taravih pehle poori karle aur bad me witr padhe, magar yad rakhe jab apne isha ki namaz tanha padhi hai to ab witr imam ke sath naa padhe balki jab imam taravih ke bad witr padhe to aap apni tanha witr padhe jamat se naa padhe, aur uske bad taravih bachi hui poori kar len jaisa ki, Bahar e Shariat Jild: 1 Safah: 689 par hai
Taravih ka waqt farz isha ke bad se tulu e fajr tak hai, witr se pehle bhi ho sakti hai aur bad bhi, to agar kuchh rakate taravih ki baki reh gain, (aur) imam witr ko khada ho gaya, to imam ke sath witr padh le, fir

(bad me) baki (taravih) ada kare, jabki farz jamat se padhe ho, (to hi witr me shamil ho warna apne witr padhe, fir bachi hui taravih)
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1258
Assalamoalaikum mera sawal hai jab 4 imam barhaq hain to charo ke maanne wale charo firqe bhi jannati huye par nabi ki hadees hai k 1 firqa jannat me jayega to wo charo firqo me se kaunsa hoga. Jawab bukhari, muslim, abu daud kisi bhi hadees ki roshni me den

Jawab:1258 بسم اللہ الرحمن الرحیم
Ye chaar, maslak hai, firqe nahi hai, inme se jinke logo ke aqeede sunniyat ke honge wo charo me se ek grow sunni ho kar jannat me jayenge aur inme se kisi ke manne wala badmazhab ya gumrah firqo me ho gaya to jahannam me jayega, or baki firqe inme maslak me se hi banenge, magar ye firqe nahi, charo mazhab sunni hi hain, iski tafsil aap apne ilaqe ke kisi alim se samajhe ya masjid ke imam se,
واللہ تعالٰی اعلم

Suwal no. 1259
Namaz ke dauran mendak (frog) aage uchalte rahte hain. Halanki wo sokhe hote hai to kya isse hamare kapde aur masjd ki mat na-pak to nahi ho jati. Aur ek bade sahab ka kahna hai ki mendak ka peshab tak pak hai, Kya ye sahi hai ki mendak ka peshab pak hai ?

Jawab:1259 بسم اللہ الرحمن الرحیم
Agar wo sukhe hain aur apne sath ba-zahir koi napaki laga kar nahi laa rahe to, chatai aur kapde napak nahi karenge, Wo parinde jo halal unche udhte hain, (kabutar wagera) unki beet pak hai, chamgadar ki beet aur peshab dono pak hai, resham ke keere ki beet aur uska pani pak hai,
Mendak ka gosht haram hai, aur dariya me rehne wale deegar janwar ka khoon bhi najasat e ghaliza hai, aur mene ye kahi padha nahi ki mendak ka paishab pak hai”
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 1260
Roze Ki halat me eye drop dalne se roza tutta ha ya nahi .hadees Ki rosni me jawab Ata farmaye

Jawab:1260 بسم اللہ الرحمن الرحیم
Jadeed tehqiq yahi hai ki ankh me dawa dalne se **roza tut jayega,** aur kaan me dalne se nahi tutega, lihaza roze me isse ehtiyat chahiye, dawa sehri me dali jaye warna iftar bad.
واللہ تعالٰی اعلم

Suwal no. 1261
Karobaar me khair o barkat aur kamyabi hasil karne ke kuchh khas Wazifa , Amal aur nuskhe arz kardijiye. Aur Koi Baat jaldi bhool jaata ho iske Liye bhi Kuchhh Wazifa Bataaye

Jawab: 1261 بسم اللہ الرحمن الرحیم
Rizq me barkat karne ke liye, aur wo chiz jisse barkat khatam hoti hai, ki tafseel to bahut hai, main chand mukhtasar AMAL pesh karta hun, aap inki pabandi karen, aur ghar me aap jispar bhi qudrat rakhte hai, unse bhi iski pabandi karwaye, isi tarah jinka bachne ka hukm ho unse bache aur ghar walo ko bhi bachne ka hukm den,
-Rizq me barkat ke liye-
* kisi bhi ek namaz ke bad 30 bar SUREH FALAK apne wird me hamesha rakhe, (biwi ya samajhdar bachche ho to unse bhi ispe amal ko kahen)

* khana khane se pehle aur bad me 3-3 bar gatto tak hath dhoyen, aur 3-3 bar kulli kare, yeh amal biwi bachcho se bhi sakhti se karwaye, (pehle aur bad me dono bar 3-3)
* Jum'rat ke din nakhoon kata kare, (aur ghar me bhi sab ko yahi hukm den,)
* jab ghar me har waqt aye to bismillah padh kar dakhil hon, aur 1-1 bar durood aur 3 bar Sureh ikhlas padh liye kare, aur ghar walo ko salam karen,
* agar hath me anguthi nahi hai to koi bat nahi, aur pehenna chahe to sharai chandi ki miqdar ki ek anguthi AQEEQ nag ki ulte hath me pehn len,
* jab kisi se raqm len to "بسم اللہ" padh kar len, aur kisi ko paise den to " إِنَّا لِلّٰهِ وَإِنَّـا إِلَيْهِ رَاجِعون " padh liya karen

Aur kuchh chize barkat ko kam karti hai, unse bhi bachna zaruri hai jaise
* namaz ki pabandi zaruri hai (qaza karne se umar or rizq me barkat chali jati hai)
* khade ko kar paani peene se ghareebi aati hai isse bache aur bachcho ko bhi hidayat den,
* maghrib bad ghar me jhadu naa lagwaye,
* chirag ya mombatti ko funk se naa bujhayen,
* garm khana naa khaye, naa plet ke bich se khaye,

Namaz e panjgana ke bad sar pe hath rakh kar 11 bar "**ya qawiyyu**" padhne se Dimag tez hoga , yani bhoolne ki bimari jaati rahegi,
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1262
Hazrat mere Mas'ala ye he ki me gusal kar raha tha be dhiyani me colgate kar liya jab yad aya ke mera roza he tu foran kulli kardi tu kiya mera roza tut gaya ya nahi, Muhammad sami raza khan qadir Delhi se

Jawab:1262 بسم اللہ الرحمن الرحیم
Jab ye poora yaqeen ho ki manjan karne se unka koi zarra bhi halq me nahi jayega to manjan roze me karna jaiz zarur hai magar makruh hai, aur aaj kal ke colgate jiski thandak halak me mehsus hoti hai, aur iske kuchh zarre bhi halaq me jaate hain iske karne ki ijazat nahi, jabki aisa hi ho, aur halat e roza me bhool kar manjan kar lene se roza nahi jayega jab ki manjan karne ke dauran rozadar hona yad naa ho,
Fatawa Razawiya Jild:10 Safah:551 par hai
"(roze me) manjan najaiz o haram NAHI, balki itminan kafi ho ki iska koi juzz halaq me na jayega, magar bezarurat e sahiha karahat zarur hai.

Durr e Mukhtar me hai
کرہ لہ ذوق شئی
(rozadar ko (kisi) cheez ka chakhna makruh hai)
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1263
Agar koi aurat ye kahe ki mere upar kisi buzrug ki sawari aati hai kya koi wali kisi aurat par aa sakte hai ?

Jawab:1263 بسم اللہ الرحمن الرحیم
Aisi aurat makkar aur jhuthi hai, warna jahil to zarur hai, kisi bhi wali ya insan ki sawari kisi doosre insan par nahi aati, han, kuchh logo par jinnat zarur aate hai, jo apne aap ko wali kehte hai aur jis par aate hai use iski khabar nahi hoti, fir log wahi samajh lete hai, jo wo jinn kehta hai maslan kisi par jinnat aya or kaha me GAUS E AZAM hu, ab log use samajhte hai ki gaus ki sawari aati hai, aur ye sab drama jinn tafrih karne ke liye karte hai, aur ye bhi yaad rakhe ki jinn bhi kisi kisi par aate hai, har kisi par nahi kuchh logo ka to khud ka drama hota hai,

Waqarul Fatawa Jild: 01 Safah:177 par hai

“Kisi mard ya aurat par kisi buzurg ki sawari nahi aati, Sirf jinnat ka asr hota hai wo bhi kisi kisi par, magar is jinnat se Suwal karna ya ainda ka haal maloom karna najaiz hai”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1264
Hazrat kya nabeena ke pichhe traveeh ya namaz ho jayegi kyuki m ek nabeena ke pichhe hi padh raha hun or wo bhi sambhal ki shahi jama masjid me wo nabeena kai saal se jama masjid me hi suna rahe he ager namaz nahi hoti to itne sal se kisi ki namaz nahi ho rahi wo bhi kai so admiyon ki ek sath.
Hazrat jald wazahat farmaye.

Jawab:1264 بسم اللہ الرحمن الرحیم
Nabina ki imamat jaiz hai, balki agar uske misl waha koi alim nahi, jo namaz taharat ka usse zyada ilm rakhta ho to nabina hi ki imamat AFAZAL QARAR payegi, ki namaz ka dar o madar ilm par hai akho par nahi, aur agar koi uske misl alim maujood hai ya usse zyada janne wala hai, to agar nabina bhi imamat ke kabil hai to aise hal me imamat nabina ki makruh tanzihi, magar namaz fir bhi nabina imam ke pichhe jaiz hai, nabina ho ya ankh wala imamat ke ahl ho,
Fatawa Razawiya Jild:6 Safah:381 par hai
“har jamat me sabse zyada mustahaq e imamat wahi hai, jo un sabse zyada masail e namaz o taharat janta ho, chahe or masail me doosre ki nisbat ilm kam ho, magar shart ye hai ki hurf itne sahi ada kare, ki namaz me fasad naa ane paye, aur fasiq aur badmazhab naa ho, to jo shakhs IN SIFAT KA JA’ME ho uski imamat afzal CHAHE ANDHA HO,

Fatawa Alamgiri me hai
“nabina, gulam ki imamat jaiz hai albatta makruh hai”
(aur makruh bhi jab hai jab usse behtar imam ya uski misl maujood ho warna makruh bhi nahi, isi ki afzal)
Jaisa ki Durr e Mukhtar Jild:1 Safah:43 par hai
وفی الدر یکرہ امامۃ الاعمی الا ان یکون اعلم القوم فھو اولٰی
(aur durr e mukhtar me hai, NABINA shakhs ki imamat makruh hai, siwaye is surat me ki wo qaum me sabse syada ilm wala ho, to is surat me wahi (nabina) IMAMAT KE ZYADA LAIQ WA AFZAL hai”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1265
Meri sadi ko 8 sal hue mere husband bahot izzat karte the mujh per bahot yaqeen karte the meri, par ab gar me meri SAS ki wajah se hum dono me bilkul nahi banti wo har bat pe juth bolti hai aur mere husband her bar unpe hi yaqeen karte hai aur muje juth se nafrat hai, me kitna bhi sach kahu mere Husband ko yaqeen nahi aata aur meri SAS, uske bete ke samne aisa dikhava karte hai ki wo mujhe beti ki tarah rakhti hai aur uske pichhe mujhe tane Marti hai mere husband ko roz kahti hu mujh pe yaqeen karo to kahta hai ki tumhara to roz ka Natak hai, me kya karun ek to hamare gar ka mahol aisa, mere mama gar pe bahot waqt se he, yaha meri zindgi jel Jesi ho gai hai aap aisa kuchh padne ko do taki me apne husband ka dil jeet saku aur wo muje mere bachcho ko leke kahi aur rehne chala jaye, nahi guzrti aise jindgi gut gut ke roz jite hai please

Jawab:1265 بسم اللہ الرحمن الرحیم
Har hafte **786 bar paani par bismillah sharif** padh kar damm kare aur paani ko sab ghar wale piye, yani peene ke paani me mila de har hafte aisa hi kar liya kare, aur khali din bhar me **ASTAGHFAR** ki kasrat kare, har preshani se nijat paa jayengi, aur aisa koi wazifa me nahi deta jisse beta apni maa se alag ho jaye, aur apne shohar ki nazr me waqar o izzat pane ke liye har namaz ke bad, **564 par YA AZEEZU 40 din** tak ya 90 din tak padhti rahe, agar ye mumkin naa ho to farj ki sunnat aur farz ke bich **41 bar YA AZEEZU** padh liya kare, chahe to dono kare, aur namaz aur har farazi o wajibat ki pabandi shart hai, aur har haram kam se

bachna zaruri hai, aur gheebat, chugli, hasad, aurato ke **pasandida haram kam** hai, jo inme kasrat se paye jaate hai, iske liye roz **Astagfar** ki kasrat kare,
واللہ تعالٰی اعلم

Suwal no. 1266
Aurat ka tarawi padne ka tareeka kya he

Jawab:1266 بسم اللہ الرحمن الرحیم
Iske liye koi alag tariqa nahi, Wahi aam do rakat padhne ka tariqa hai, yani do rakat sunnat tarawih ki niyat kar ke 20 rakat poori kare, aur jo surat yaad ho usse 20 rakat padh len,
واللہ تعالٰی اعلم

Suwal no. 1267
Hazrat nikah me sharayi mehar kitni hoti hai or zyada se zyada kitni mehar hona chahiye. Salam

Jawab:1267 بسم اللہ الرحمن الرحیم
Shariat me kam se kam meher, **2 tola 7.50 masha chandi ya iski raqm** honi chahiye isse kam meher nahi ho sakta, aisa hi Bahar E Shariat me hai, aur zyada se zyada ki koi had nahi, jis par dono gharane khushi se raazi ho jaye, (yani apni maali lihaz ke mutabik)
واللہ تعالٰی اعلم

Suwal no. 1268
Hamare Masjid Ke Imam Sahab Ne Jumuah Ki Namaz Me Takreer Ki Hai "Ke Hazrat Ali Aur Sayyada Fatima Radi Alahu Anha" Fazilat Ke Sayyad Hai Nasab Se Sayyad Nahin Hai" Is Baat Par Poora Jumuah Baad Imam Sahab Ke Khilaf Ahtijaj Hua Unka Putla Bhi Jalaya Gaya, Us Imam Par Kya Sharyi Hukm Lagega Is Ke Peechhe Namaz Padhna Kaisa ? Barae Karam Rehnumai Farmaye SALAM

Jawab: 1268 بسم اللہ الرحمن الرحیم
Agar imam ne sirf Hazrat ali ke bare me ye kaha ki wo ya unki aulad nasbi sayyid nahi, **to sahi kaha** hai, kyunki Hazrat ali ya unki aulad ko sayyid nahi kehte balki ye nisbat Hazrat e fatimah ki bina par unki aulado ko khas hai, yani Hazrat ali ki doosri biwi se jo aulad hain unhe sayyid nahi kehte, kyunki sayyid hone ka sharf Fatima zehra ki nisbat se hai, Hazrat ali ki nisbat se nahi, is lihaz se sirf Hazrat ali ke bare me farman e imam durust hai, aur ye bhi sahi hai ki wo fazilat ke sayyid hai, aur is tarah fazilat me har sahabi poori dunya ke musalmano ke liye sayyid hain, magar imam ne Hazrat e Fatima ke bare me jo kaha ki wo bhi nasbi sayyidah nahi to ye ghalat hai, is bare me ahadis maujood hain, magar imam ko samjhana chahiye tha, waha ke kisi dusre alim ke pas le jaa kar islah karwani chahiye thi, is tarah fasad ki ijazat shariat nahi deti, ye putle jalana, raste jamm kar dena ye bhi shariat ke khilaf hai, aur imam ki poori taqrir aur uska is bare me aqeeda mere peshe nazar nahi, bagair ise jaane imam ke pichhe namaz ka **meri taraf se koi hukm nahi diya jaa raha**, kyunki mujhe na taqrir ki poori baat pata na ye ki imam ne sirf Hazrat ali ko kaha ya Fatima ko bhi, aur naa mujhe ye pata ki imam ne la-ilmi me keh gaya ya yahi aqeeda rakhta hai, lihaza ilaqe me pas hi ke kisi mufti sahib se rabita karke, masale ka hal nikala jaye, mgar poori baat jane bagair is tarah ki harkat **awam ko ulama ke khilaf durust nahi hai**, pehle unse poori dalil leni chahiye thi fir fatwa talab karte, aur jo hukm fatwe me aata awam ko us par amal lazim tha naa ki khud , sarko par utar kar fesla kare, agar imam ne sirf hazrat ali ko kaha hoga aur fatwa uske haq me aya to ye awam kal unke samne munh dikhane ke qabil hogi, narmi aur aqalmandi se kam lena chahiye tha,
Dushmani jam kar karo lekin ye gunjaish rahe
Ham kabhi jab dost ban jaye to sharminda na ho
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1269
Jab Huzoor Muhammad Sallallaho Alaih Wasallam Sidra Par Pahunche To Wahan Aaqa Sallallaho Alaih Wasallam ko Gause Aazam Radiallaho Anho mile aur Huzoor Ne Aapke kandhe par pair Rakha tha
Kya baat Sahi hai ?

Jawab:1269 بسم اللہ الرحمن الرحیم
Isme koi bat aqlan aur sharan ghalat nahi, aur meraj me aur rooh ka bhi mulaqat sabit hai, yahi imam ghazali wagera, to gaus e azam ki rooh ka hazir ho kar huzoor ka qadm garden par rakhna kuchh ajb nahi, Fatawa Razawiya Jild:28 Safah:411 par hai
"jab meraj me itne logo ki arwaah ka hazir hona, ahadis wa aqwal e ulama o auliya, se sabit hai to rooh e aqdas sayyidul auliya gaus ul asfiya (gaus e azam) ki hazri kya jaa-e- ajab o inkar hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1270
अस्सलामू अलैकुम, हजरत अगर कोई शख्स सलाम गलत करता है तो क्या तब भी हमे जवाब देना फज़्र बनता है जैसे इस तरह सलाम करते है लोग, अस्साम लेकुम, सलाम अलैकुम, सलाम वालेकुम, और भी कई तरह से लोग गलत सलाम करते है, हजरत रहनुमाई फरमाऐ कि इन गलत सलाम का जवाब किस तरह से दे

Jawab:1270 بسم اللہ الرحمن الرحیم
Jis ke mayne salam ke naa ho uska jawab dena wajib nahi, aur isi tarah sirf ungali se salam kare to uska jawab bhi dena wajib nahi, magar SALAAM, **KEHNE SE SALAM HO JATA HAI, ISITARAH SALAMU ALAIKUM se bhi salam ho jayega,**
واللہ تعالٰی اعلم

Suwal no. 1271
Hazrat kiya kan me tel dal kar tili karne se roza tut jata he Muhammad sami raza khan qadir Delhi se

Jawab:1271 بسم اللہ الرحمن الرحیم
Nahi tut ta, magar jiske kan ka parda sahi nahi use na chahiye ki tel dale, aur mutlaqan ehtiyat ye hai ki roze me kaan me tel nahi dalna chahiye, sehri ya iftar me dale,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1272
Hazrat kiya WhatsApp or Facebook par apni pic (photo) dalna, najaiz he muhammad sami raza khan qadir Delhi

Jawab:1272 بسم اللہ الرحمن الرحیم
Screen se bani pic me ikhtilaf hai, to jab tak digital gadgets se kheech kar us gadgets me hi rahe to baz ke nazdik jaiz kyunk uske kholne me koi taswir hasil nahi hoti na screen par hamesha bani hoti hai, balki wo pixel se bani hoti or light ke sahare dikhti hai, aur agar uska print out nikala jaye to haram, aur bachna surat e awwal me mustahab aur surat e dom me farz.
واللہ تعالٰی اعلم

Suwal no. 1273
Sikandar warsi sahab एक मसला है जो इस दौर का सबसे बडा मसला उसकी वजाहत फरमाएंगे क्या wo photography ka hai ?

Jawab:1273 بسم اللہ الرحمن الرحیم

Ye koi bada masala nahi hai, photography haram hai, aur taswir ask e sakit ko kehte hai, aur videography, **photography** nahi hoti, aur video me ikhtilaf hain, yani jaiz cheez ki video jaiz, najaiz ki najaiz,
واللہ تعالٰی اعلم

Suwal no. 1274
Hazrat kal hamare yaha iftar ka waqt 19:19 ka tha mujhe kal ilm na hone Ki wajah se 19:13 par iftar kar liya tha, kyuki pahle roze ke iftar ka waqt 19:13 tha. Is Surat me kal ke roze ka kya hukm hai.

Jawab:1274 بسم اللہ الرحمن الرحیم
Ye ghuman kara ki iftar ka waqt ho gaya aur roza khol liya, jabki waqt nahi hua tha to roza jaata raha, (Eid bad) is ek roze ki qaza kare, yahi Bahar e Shariat Jild:1 Safah:989 par hai
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1275
Assalamualaikum, Mein kal asr ki namaz pad raha tha akhri rakat mein Salam se pehle mujhe pair mein dard hua achanak Hazrat siddiq e akbar raziallahahotalaanhu ka khayal aagya aur mein ne be sakhta "ya siddiq e akbar almadad" keh diya, kya namaz mein khaami toh nahi hui baaz log kehte hai kuchh naya namaz mein nahi karna chahiye meri namaz makroh ho gai ya wajibul aeada hui, Allah tala apko jaza e khair ata farmaye

Jawab:1275 بسم اللہ الرحمن الرحیم
Namaz me kalam karna namaz ko fasid kar deta hai, chahe qasdan ho ya sehwan, is surat me namaz fir se padhna farz hai, jabki bolne me itni awaz thi ki khud ke kano se suna ho,
Bahar e Shariat Jild:1 Safah:604 par hai
“Kalam mufsid e namaz hai, khata’an ho ya sehwan, sote me ho ya bedari me, apni khushi se kalam kiya ya kisi ne kalam karne par majbur kiya”

Fatawa Razawiya Jild:7 Safah:271-272 par hai
“asl ye hai ki, namazi jis lafz se kisi aise mayne ka izada kare, jo amal e namaz se nahi, to weh kalam ho jata hai, aur mufsid e namaz qarar pata hai (yani namaz torne wala) chahe zikr e ilahi ya quran hi ho, chahe apne mahl me hi ho, maslan- kisi musa naam ke shakhs se namazi ne kaha
ماتلک بیمینک یاموسٰی
(aye moosa tere hath me kya hai), naamz jaati rahi chahe ye alfaz ayat e karima hain)
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1276
Hazrat agar do din me Quran padh kar poora kar liya Jaye toh kya mukamml padha hua mana jayega

Jawab:1276 بسم اللہ الرحمن الرحیم
Agar mukammal padha hai, aur itni awaz se padha hai ki khud ke kan sun sake to padha hua mana jayega, aur agar dil dil me padha hai, ya sirf padhte waqt hont hilaye awaz nahi aati thi, aur is tarah quran poora kare to padha hua nahi mana jayega, aur agar aisa nahi hai balki awaz ke sath padha hai to jitne padhe aur sahi padhe to utni hi mane jayenge chahe 2 din me 1 quran ho ya 1 ghante me 1 quran
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1277
Ek shakhs jiska kam sood hai, magar ghar me or log halal tariqe se kamate hai, ab aise shakhs ke ghar ka khana kaisa, jabke hame maloom nahi ki wo khana kis ki kamai ka hai, yani bap ki sood ki kamai ka ya beto ki halal kamai ka,

Jawab:1277 بسم الله الرحمن الرحيم
jab tak ye yaqeen naa ho ki jo khana apke samne hai wo sood hi ki raqm hai tab tak uska **khana jaiz hai**. Yani Aise shakhs ke ghar ka khana jaiz aur bachna behtar, Fatawa Razawiya Jild:24 Safah:500 par hai "jiske waha halal o haram dono tarah ki aamdani hai, uska khana haram nahi hota, jab tak maloom na ho ye khas khana haram maal se hai"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1278
Kaabe ki taraf per karke sona kaisa, aur per phela kar kabe ki taraf bethna kaisa,

Jawab:1278 بسم الله الرحمن الرحيم
Fatawa Razawya Jild:23 Safah:386 par hai
"kaabe ki taraf paun karke sona, balki us taraf paun phelana, sone me ho ya jagne me lete me ho chahe bethe me, har tarah mana wa be-adabi hai"
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 1279
Kya mobile ya internet ke zariye talaq di jaa skti he ?

Jawab:1279 بسم الله الرحمن الرحيم
G, Han, phone par di gai talaq se Talaq Ho jayegi , aur isi tarah mail ya msg. par bhi tehriri talaq dene se, talaq ho jayegi, kyunki talaq likh kar dene se bhi talaq ho jati hai,
واللہ تعالٰی اعلم

Suwal no. 1280
Kya nabi e paak muhammed sallallahu alaihi wali wassalam ka saaya zameen par padta tha ?
Hamaari yaani Ahle sunnat wal jamat ka aqaid hai ke nabi e kareem sallallahu alaihi wassalam ka saaya nahi tha, To kuchh wahaabi jaahil log mujhse is baat pe ye chand quran ki aayath ka zikr karte hain Wo ye hai "Aur Jitni Makhlooqat Aasmano aur zameeno me hai khushi aur na khushi se allah taala ke aage sajda karte hain aur in ke saaye bhi subha wo shaam sajda karte hain (sureh ra'ad : 15) Kiya inho ne allah ki maqlooqat mese kisi ko nahi dekha ke saaye dayen aur bayen se lot the hain yaani allah ke aage sajda karte hain (nahl :28)
Aur ye do ahadees pesh karte hai
1) Musnad Ahmed Kee do hadeesen jo Saheeh hain jo mainay pahlay bhi apko bataya tha ke:
Hazrat Zainab say kisi wajah say Allah kay Rasool naraaz ho kar 3-4 mahino tak unkay ghar nahee gaye to ummulmu'mineen nay samajha ke aap wapas nahee aayengay aur wapas janay ka irada kar liya tha, farmati hain ke ek din dopahar kay waqt mai apnay ghar may baithi thee ke mainay dekh ke Nabi sallalallahu alaihiwasallam ka saaya meri taraf badh raha hai. (Hadees-e Saheeh, Musnad Ahmad)
2. Musnad Ahmed hee kee doosri hadees jo Saheeh hai, Allah kay Rasool Fajr kee namaz padha rahay thay ke apna haath aagay phaila rahay thay, aur phir namaz padhatay hue hee peechhay hatay. Sahaba nay namaz say farigh hokar haal daryaft kiya to Allah kay Rasool nay farmaya ke Jannat meray samnay karr dee gayi aur mai uskay phal lenay apnay haath phailaya. Aur yeh bhi farmaya ke agar mai wo lay leta to wo phal tum bhi khatay. Phir apnay farmaya ke jahannam bhi mera samnay kee gayi. yahan tak ke mainay apna saaya aur tumhara saaya dekha). (Bahawala-e Musnad Ahmed, Hadees Saheeh).
in se mere dil me waswase paida hote hai .. Mera dil mutmaeen to nahi hota lekin waswase ate rehte hai ke haq jamat sunnat jamat hi hai ... Me alim, mufti sahab se guzarish karunga ke Nabi ka saaya na hone ki chand dalail pesh kare ? Jazakallahu khairan ! Taake me unko mu tod jawaab dun ? Ummid hai jawaab jald hi ayega

Jawab 1280: بسم الله الرحمن الرحيم

Isilye hadis me mana **unse mel jol na rakho. Na salam kalam kahi wo tumhe fitne me naa dal de,** ye jo apke dil me waswasa aya ye isilye tha ki apne unse behes karna munasib samajha jabki apke sunni ulama hazaro saal se isi baat par awam ko samjhate hai, aap unse behes naa kro kya jaane kon si baat apke dil me ghar kar jaye aur iman chala jaye, magar awam to awam hai, aur bina behes ke chara nahi, jab bhi koi wahabi apse kuchh puchhe to aap unhe sunni masjid ke imam ya alim ka pata de kar apni jaan chhuraya karo badmazhab se **munazra karna awam ka kam nahi naa ye har ilm wale ki bas ki baat,** jab apko pata hai, huzoor ka saya nahi hai, fir wahabi jo bhi dalil de apko use sunne ki hajat nahi, apko utna kafi hai jo sunni ulama ne apni kitabo me likh diya, aur aj bhi aap jawab sirf islye mang rahe ho ki unhe muhn tor jawab de saku, halaki apko use samjhana ya behes karna wajib nahi balki waqt ko zaya karna hai, (aur bad-mazhab se behes naa karna hi awam ke haq me behtar hai agar tum jaano)

Al-Jawab
Beshak huzoor e do ALAM KA SAYA NAHI tha aur ye bat hadis e tayyiba aur aqwal e aaimma se sabit hai,

Khasais e Kurba me hai
فقد اخرج الحکیم الترمذی عن ذکوان ان رسول اللہ صلی اللہ تعالٰی علیہ وسلم لم یکن یرٰی لہ ظل فی شمس ولا قمر
(hakim tirmizi ne riwayat kiya, huzoor ka saya nazar naa ata tha, naa dhop me naa chhau me)

Aur isi khasais e kubra me **Imam Jalaluddin Syuti Shafai** ne farmaya
خصائصہ صلی اللہ تعالٰی علیہ وسلم ان ظلہ کان لایقع علی الارض وانہ کان نورا فکان اذا مشٰی فی الشمس اوالقمر لاینظر لہ ظل قال بعضھم ویشھد لہ حدیث قول صلی اللہ تعالٰی علیہ وسلم فی دعائہ واجعلنی نورا
(ibn e sab'a ne kaha, huzoor ki khususiyat me se hai ki, aapka saya zameen par na padhta, aur aap mehez noor the, to jab dhoop ya chandni me chalte, aap ka saya nazar naa ata, baz ulama ne farmaya ki iski shahid weh hadis hai ki huzoor ne apni dua me kaha, ki mujhe noor kar de,)

قال عثمان رضی اللہ تعالٰی عنہ ان اللہ ماوقع ظلک علی الارض لئلایضع انسان قدمہ علی ذٰلک الظل
(**usman e ghan**i ne huzoor se arz ki beshaq allah ne huzoor ka saya zameen par naa daala, ki koi shakhs us par paun naa rakh de)

Madarijun Nabuwa me **Shekh Abdul Haq Muhaddis Dehelvi** Farmate hain:
ونبودمرآنحضرت را صلی اللہ تعالٰی علیہ وسلم سایہ نہ در آفتاب ونہ در قمر
(sarkar e do alam ka saya suraj aur chand ki roshni me naa tha)

Shah Abdul Azeez Sahib Apni Tafsir me farmate hai:
سایہ ایشاں برزمیں نمی افتاد ١
(aapka saya zameen par naa padha)

Ab itne bade bade, muhaddis aur aimma hadis ko zyada behtar samajhte hai, jinhone apni poori zindagi hadis ki khidmat me laga di, ya fir aaj ka wahabi hadis zyada samajhta hai..

Iski zyada tafseelat ke liye Fatawa Rawawiyia Jild 30 ka mutala mufeed hai
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1281
Hazrat aap se mera sawal hai ki ghost ko kaisa pehchana jaye ki halal hai ya phir haram jawab ka talabgar

Jawab:1281 بسم اللہ الرحمن الرحیم
Wali apne kashf se jaan lega, aur awam ka pata nahi kaise pehchanegi, magar jab musalman se kharide to husne zann rakhe ki halal hai, jab tak apni ankho se na dekh le ki haram tariqe se kaata gaya, aur kafir se

le to haram hai, chahe kafir kahe ki mene musalman se zibah karwaya hai, uske kehne ka etbar nahi uska khana haram hoga, aur yahi Fatawa Razawiya me hai
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1282
Hazrat Taraweeh me Quran shareef (1-27 shab) padhne ka Maamul kab se hai, aur 27 shab ke baad kyu sirf chhoti surat hi padhi jati hai, kya Taraweeh me Poora Quran shareef padhna shart hai, kya masjid me Ba-Jamat Imam Sahab ke pichhe sirf Chhoti Surat ya chuninda surato se taraweeh ka ahtemam kiya jaa sakta hai ? Jawab inayat farmaye

Jawab:1282 بسم اللہ الرحمن الرحیم
Tarawih me ek bar mukammal quran ka khatam **SUNNAT E MOAKKADA** hai, aur 27 vi shab me poora karna behtar aur afzal hai, aur uske bad, awam me dilchaspi kuchh kam ho jaati hai, aur din bhi kam reh jaate hai, lihaza baki din chhoti surato se taravih karwai jaati hai, warna do quran karna bhi afzal hai, **Taravih ba-jamat padhna afzal hai,** magar aur koi ghar me padhna chahe to chhoti chhoti surato se bhi 20 rakat padh sakta hai, kuchh gunah nahi, magar masjid ke sawab se reh jayega, magar masjid me aisa nahi karna chahiye ki, ki awam ki susti ki wajah se mukammal quran band na kare, ha jise masjid me itni der tak padhna munasib naa ho to wo ghar me tanha padh len, kuchh gunah nahi, aur agar imamat ke qabil hai, aur biwi wala hai to ghar me apni biwi ke sath taravih jamat se padh le, ye bhi mumkin hai, warna mehram ke sath bhi jamat ki jaa sakti hai,
Bahar e Shariat Jild:1 Safah:689 par hai
"taravih me ek bar quran khatam karna sunnat e moakkada hai,"

Bahar e Shariat Jild:1 Safah:690 par hai
"agar ek quran khatam karna ho to behtar ye hai ki 27vi shab ko khatam kare"

Fatawa Razawiya Jild:7 Safah:462 par hai
"agar ahle mahalla apni apni masajid men, iqamat jamat Karen, aur unme baz gharo me taravih tanha ya jamat se padhe to harz nahi"

Bahar e Shariat Jild:1 Safah:691 par hai
"taravih masjid me ba-jamat padhna afzal hai, agar ghar me jamat se padhi to (masjid ki) jamat ke tark ka gunah naa hoga, mgar weh sawab na milega jo masjid me padhne ka tha"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1283
Hazrat kya munh se lagataar 3 baar talaak kehne par talaak ho jata he aur kya halala karna jayaz he shariat talaak ke bare me kya kehti he, Zara tafseer me bata de Badi meharbani hogi..

Jawab:1283 بسم اللہ الرحمن الرحیم
Teen bar talaq dene se 3 talaq ho jayegi ye aurat us mard ke liye haram ho jayegi, ab agar fir isi mard se nikah karna chahe to pehle bad e iddat, doosre se nikah karna hoga jise halala kaha jata hai, fir nikah aur hambistari ke bad wo shohar apni marzi se talaq dega to fir ye shohar e awwal se nikah kar sakti hai, aur bagair halala pehle shohar se nikah karna jaiz nahi
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1284
Hazrat agar main gusl ke 3 farz ada karta hun to kya us ke sath mera wuzu bhi ho jayega ya phir alag se karna padega, Agar main Charo taraf se band jagah ek dum beparda ho kar gusl karta hun to kya mera wuzu bhi ho jayega, ya phir kapde pehan kar mujhe wuzu karna hoga?

Jawab:1284 بسم الله الرحمن الرحیم
Wuzu, gusl me shamil hai, **jisne gusl kiya uska wuzu bhi ho gaya**, lihaza apko gusl ke bad wuzu karne ki zarurat nahi, aur hadis me bhi isse mana farmaya hai, farmaya "**jo gusl ke bad wuzu kare wo ham me se nahi**" aur ye bhi awam me ghalat mash'hoor ki nanga badan dekhne se wuzu tut jata hai, aisa kuchh nahi hai, apna ya paraya badan dekhne se wuzu nahi tut ta, lihaza apka gusl karna, ya gusl wala wuzu har namaz ke liye kafi hai, kapde pehnne ke bad fir wuzu naa kiya jaye,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1285
Hazrat roza kitne sal ke ladke or ladki par farz he muhammad sami raza khan qadir Delhi se

Jawab:1285 بسم الله الرحمن الرحیم
Ladke par jab 12 se 15 ke bich jab ehtlam ho jaye farz hai, warna 15 sal me farz qarar diya jayega
Ladki par jab 9 se 15 ke bich jab haiz aa jaye farz hai, warna 12 sal me farz qarar diya jayega
واللہ تعالٰی اعلم

Suwal no. 1286
Hazrat eid ki namaz ka tariqa bataye kese niyat karni he or kiya padhna he kitni bar takbir bolni he poori tarikh tafseer se byan kardo Hazrat, muhammad sami raza khan qadir Delhi se

Jawab:1286 بسم الله الرحمن الرحیم
Namaz e eid ka tariqa ye hai ki,
Niyat ki mene Do rakat wajib eid ul fitr may zaid 6 takbiro ke, waste allah ke munh mera kabe sharif ki taraf pichhe imam ke fir...
kano tak hath uthaye, aur ALLAHU AKBAR keh kar hath bandh le, fir SANA PADHE, fir kano tak hath uthaye, ALLAHU AKBAR kehta hua HATH CHHOR DE, fir hath uthaye aur ALLAHU AKBAR kehta hua hath chhor de, fir hath uthaye aur ALLAHU AKBAR kehta hua HATH BANDH LE, yani pehle takbir me hath bande aur 2 takBiro me hath latkaye, fir chothi takbir me hath bandh le, fir imam qirat kare muqtadi sune, is tarah ek rakat poori kare, dosri rakat me khade ho kar hath bandh le, aur imam ki qirat sune, fir 3 bar kan tak hath utha kar ALLAHU AKBAR kahe aur hath NA BANDHE, aur chothi baar bagair hath uthaye ALLAHU AKBAR kehta hua RUKE ME JAYE,
Bahar e Shariat Jild:1 Safah:781-782
واللہ تعالٰی اعلم

Suwal no. 1287
Hazrat kiya qabr main bhi bhuk payas lagti he Hazrat rahenumai farmaye

Jawab:1287 بسم الله الرحمن الرحیم
maloom nahi, agar garmi ya azab ke tor par qabr me bhook pyas ka ehsas karaya jaye to ajb nahi
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1288
1)-Hajr e Ashwat Kya Hai?
2)- Ye Duniya Me Kab Aur Kaha Se Aai ??
3)-Aur Kis Nabi Ke Daur Me Aai ??
4)-Ye Pehle Se Hi Kaala Hai Yaa Baad Me Huwi Hai ?
NOTE:- Kal Jume Ke Baad Hamaare NEPAL ke Ek Masjid Me Ulmaa e Kiraam Ke Bich Behes Hogai Ke Kisi Ka Kehna Hai Ke Hajr e Ashwat Pehle Safed Tha Baad Me Kaala Huwa Hai Aur Kisi Ka Kehna Hai Shuru Se Hi Kaala Hai ,Kisi Ka ADAM Alaihissalam Ke Zamaane Me Duniyaa Aaya Aur Kisi Ka Kehne Ke Huzoor ke

Zamaane me, Hazrat Mujhe Bataae Ki Sahi Kaun Sa Hai Kyu Ke Ye Mas'ala Mujhe Diya Gaya Hai Aur Kaha Gaya Hai NET se SEARCH kar ke SOLVE Karo, Hazrat Is Ka HAWAALA Zarur Dijyega Kyu Ke Ulmaa e Kiraam Ko HAWAALA Chahiye ye Baat To Aap Hamse Behtar Jaante Hai, Hazrat Iska Jawab JUMERAAT tak chahiye Kyu Ke Aane waale Jum'aa Ko Dena hai mujhe, JAZAKALLAH

Jawab:1288 بسم الله الرحمن الرحيم
AAMEEN
Jab apse ye masala internet se hal karne ko kaha gaya tha to apko chahiye tha ki kisi darulifta me mail karte, or apko to maloom hi hai ki mere zariye ilm e fiqh par zyada kalam kiya jata hai, me aksar tarikh aur waqiyat ke jawabat nahi deta, khair ainda iska khyal rakhe, apni naqis tehqiq ke mutabiq arz karta hu,
1 - jannat se utara gaya ek pathar hai (aur arabi me hajr ke mayene bhi pathar ke hain)
2 - jannat se aya, kaabe ki tameer ke waqt,
3 – jab Hazrat e ibraheem aur unke bete Hazrat e ismail kaabe ki tamir kar rahe the, tab Hazrat jibrail ne ye pathar jannat se la kar diya, aur Hazrat ibraheem ne apne hatho se ise kabe me lagaya
Aur hadis e tirmizi me hai (804)
"bila shubha hajr e aswad aur muqam e ibraheem, jannat ke yaqooto me se yaqoot hain, allah ne inke noor aur roshni ko khatam kar diya, agar wo roshni khatam na ki jati to mashriq o maghrib ke darmiyani hissa roshan ho jata,
Aur sahih hadis se yahi sabit hai (jaisa ki tirmizi me hai)
"hajr e aswad allah ne zameen par jannat se utara hai"

Tirmizi hadis 877, musnad ahmad hadis 2792 aur **ibne khuzaima** ne sahi ibn e khuzema me ise sahi qarar diya, ki farmaya huzoor ne ki
"hajr e aswad jannat se aya to dhodh se bhi zyada safed tha, aur use bani adam ke gunaho ne sia kar diya"
fatahul baari sharah sahi bukhari ne bhi is hadis ki taqwiyat byan ki he, aur Miraqat sharah mishkat me hai
"bani aadam ke chhune ki wajah se, gunaho ke sabab se sia ho gaya, aur zahir to yahi hota hai, ki is hadis ko haqiqat par mahmool kiya jaye, jabki isme naa to aql aur na to naql mane he,
واللہ تعالٰی اعلم

Suwal no. 1289
Kya faramatey hai ulama ikram is masale me, ki Haj ka qutba Wahabi dete hain, To kya hajj mukammal ho jayega ? Agar nahi to kya kiya jaayeg ?

Jawab:1289 بسم الله الرحمن الرحيم
Haj muqammal ho jayega,
واللہ تعالٰی اعلم

Suwal no. 1290
Main ramzan ke dauran ehtiqaf ke bare me janna chahta hu. Maslan kitne din ka ehtiqaf hota hai. Aur kis din se ehtiqaf me baithna chahiye kitne dino tak, aur iski sharte ,wajibat, farz, kya kya hen ?

Jawab:1290 بسم الله الرحمن الرحيم
Waise to aap pure 30 din ka etikaf bhi kar sakte the, magar kyunki aaj 7 ramazan hai, to iska waqt nikal gaya ab aap 10 din yani ramazan ke akhri ashre ka etikaf kijiye.
Yani 20ve roze ko maghrib se pehle masjid me dakhil ho jaye, aur ye niyyat kare ki me sunnat etikaf se hu, aur chahe to asr ke bad hi bethe rahe, fir, aap masjid me hi 10 din chand rat tak rahenge, aur ibadat me mashgul rahenge, magar aap masjid ke bahar nahi aa sakte, logo se andar hi mulaqat kar sakte ho, aur agar toilet wagera bahar hai to zarurat iske istimal ke liye aa bhi sakte ho, jabki us masjid ki chhat tak andar koi toilet naa ho, thik waise hi wuzu ka hukm hai, aur etikaf ek qism ka dharna dena hota hai ki banda allah ke ghar me aya hai, aur apni maghfirat aur nek dua ko poora kara kar hi jayega, aur ye kaam

rato ko ibadat karke, aur raat ke akhri ashre me dua karke hoga, aap din me so bhi sakte hai, aur etikaf me mobile rakhna aur zaruratan ghar par baat karne me bhi harz nahi, aur naa roz nahane me, bas yahi ehtiyat kafi hai, aur agar koi masala darpesh ho to likh bheje aur agar dauran e etikaf pesh aye to usi masjid ke imam se rabita kar len, aur ramazan ke etikaf me roza bhi shart hai,
Bahar e Shariat Jild:1 safah:1020 par hai
“masjid me allah ke liye niyat ke sath thehrna etkaf keh lata hai, isme aqil hona aur junubat se pak hona shart hai, aur baligh hona shart nahi,

Bahar e Shariat Jild:1 Safah:1022 par hai
“etikaf e sunnat yani jo ramazan sharif ko pichhe 10 tarikho me jo kiya jata hai, usme roza shart hai,

Etikaf me chup naa bethe balki dua, zikr, durood me mashgul rahe, han din me aram kar sakte hai aur rat ibadat ke liye rakhe, aur khoob ro ro kar dua e maghfirat chahe apne liye, walidain ke liye, aur tamam musalmano ke liye, (allah ta’la qubool farmaye aur asanya farmaye)
وهُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1291
Agar kisi shakhs ne kisi ko qarz de rakha hai. Aur jo qarzdar hai wo qarz adaa nahi kar pa raha (ya nahi karna chahta) to kya wo shakhs (jisne qarza diya hua hai) apni payable amuont of zakaat me se qarzdar ka qarza barabar kar sakta hai, For example- zaid ke upar 2000 shahid ka udhar hai. Ab shahid ki zakaat 10,000 ban rahi hai to kya shahid un 10,000 me se wo 2,000 kam kar de baki 8000 adaa kar sakta hai, Aur qarzdar ko ittla kar de ki "maine tum par 2000 zakaat me maaf kiya ya adaa kiya”

Jawab:1291 بسم اللہ الرحمن الرحیم
Is tarah nahi kar sakta, aur ye surat mumkin hai ki, agar qarzdar sahib e nisab nahi ghareeb hai to, shahid zakat ke 10,000 zaid ko hi de de, jab zaid is raqm par qabza kar le, yani malik ban jaye, to fir shahid usse apna qarza mang le, to zaid 2,000 shahid ko de dega, is tarah zaid ka qarz bhi ada ho jayega, aur shahid ki zakat bhi aur zaid ka bhala bhi ho jayega, aur jab shahid ko zakat deni hi hai to zaid ko dene me bhi koi harz nahi, (magar zaid zaat ka sayyid naa ho, aur baligh ho) aur chahe to zaid se ye bat pehle bhi tay kar le ki main apko 10,000 dun, to tum mujhe, mera qarza de dena,
واللہ تعالٰی اعلم

Suwal no. 1292
Roze Farz Hone Ki Wajah Kya Hai ?

Jawab:1292 بسم اللہ الرحمن الرحیم
Musalman ko, pak saf karne gunaho se bachane ke liye roze ka ehtimam kiya gaya hai
Surah Baqra Ayat 183 me hai
“aye iman walo tum par roza farz kiya gaya, jaise un par farz huya tha, jo tum se pehle huye, TAKI TUM GUNAHO SE BACHO”
واللہ تعالٰی اعلم

Suwal no. 1293
Jawab no. 1261 ke aitbaar se , kya sharai aitbaar se anguthi pahanna bhi rizk aur karobaar ko badhata hai, Aqeeq pathar ko kahte hai kya firoza bhi aqeeq hai, bachche aksar khane peene ki chiz yaha waha gira dete hai jisse chiti hone ka andesha hota hai kya aisi Surat me bhi magrib baad jhadu nahi di ja sakti kuchh log to jaha khana khate hai waha sote bhi hai , aur garm khane se kya murad hai khana to Banta hi garm hai aur insaan to dobara garm karke khane ko pasand Karta hai, Mufti sahab se guzarish hai ke in maslo par Roshni dal dijiye

Jawab: 1293 بسم الله الرحمن الرحيم
Mishkat Sharif ki Hadis me hai "huzoor ne aqeeq nagine ki anghuthi pehni, jiska rang ma'il ba-sia tha,"
Miraat Sharah Mishkat Jild:6 Safah:127 Hadis no. 4388 par hai
"habshi haqeeq ka nageena bahut mubarak hai, hadis sharif me hai, chandi ki anguthi, aqeeq sia ka nageena, BAHUT ALA hai," baz riwayat me hai ki "aqeeq ki anguthi faqeeri door karti hai,"
*us khane ki cheez ko kisi kapde se utha liya jaye, jaadu ki zarurat nahi, aur zarurat kabhi lagane me harz bhi nahi magar aadat naa chahiye,
*khana banana garm alag cheez hai, aur khana alag , aur gharam khane se murad aisa ki jise foonk marna padhe, kyunki hadis me dono cheezo ko mana kiya gaya, **Imam Tabrani** ne **Ibne abbas** se riwayat karte hain ki, "huzoor ne khane me aur pani me foonkne se mana farmaya" lihaza aisa gharm khana naa khaya jaye jisme foonke ki hajat ho, aur **Hakim** ne **Hazrat jabir** se riwayat kiya huzoor ne farmaya "khane ko thanda kar liya karu, ki GARM KHANE ME BARKAT NAHI" isse maloom chala ki garam me barkat nahi lihaza khane ko zyada gharm nahi khana chahiye ki sihat ke liye nuqsan dey hai, aur cheeze gharm hi khai jaati hai, agar wo thandi ho gai to fir se garm karne me harz nahi, is hadis me garm karne se mana nahi, magar garm khane se mana hai, aur wo bhi itna ki khaya naa jaye, warna foonkna padhega,
Lihaza ghar me be-barkati ke asbaab ko door karna chahiye, tabhi rizq me barkat dikhai degi, aur darmiyana-rawi apnana chahiye, warna haal ye hoga jaise ki koi balti me roz paani dale aur ghar ka koi shakhs us balti me surakh kar de, is tarah mahine ke akhir me balti khali ki khali, isilye hame ghar me gaur karna chahiye ki hamare kamane ke bad bhi poora kyun nahi hota barkat kyun nahi hoti
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 1294
Agar namaz me bhul se attaiyaato ki jagha Alhamdo sharf padle to kya iska masla hai ?

Jawab:1294 بسم الله الرحمن الرحيم
Poochhi gai surat me **Sajda Sahv karna Wajib** ho gaya. Kyunki surah fatiha quran hai aur quran ko ruku, sajde, aur qa'da me beth kar padhna mana hai, aur aisa hi, Bahar e Shariat Jild:1 Safah:711 par hai
"ruku, sujood, qada me quran padha to sajda sahv wajib hai"
واللہ تعالٰی اعلم

Suwal no. 1295
Aisa shakhs jo ailaniya badnigahi karta ho, aur chugliya, gheebat logo se karta ho, aur musalman aurat ka bura tazkira doosre mardo se karta hu, aur bila dalil e sharai musalman aurato par ilzam lagata ho, aur aksar tark e jamat ka aadi ho, to aise shakhs ki imamat kaisi ?

Jawab:1295 بسم الله الرحمن الرحيم
Jo baate byan ki gai, agar wo sahi me hain, aur log is par agah bhi hain, to aise shakhs ki imamat durust nahi, Fatawa Razawiya Jild:6 Safah:583 par hai
"aur fasiq e moallin ke pichhe namaz makruh e tehrimi ise imam banana halal nahi, aur iske pichhe namaz padhni gunah aur padhi to ferna(lotana) wajib"
واللہ تعالٰی اعلم

Suwal no. 1296
Shehri ka waqt sehran tak rehta hai ya azaan tak kha pee sakte hai,

Jawab: 1296 بسم الله الرحمن الرحيم
Sehri ka waqt tulu e fajr tak hota hai, agar us waqt par sairan baje to jab tak azan ho to jab tak, aur agar waqt khatam hone par sairan baje to azan tak nahi pee sakte, aur agar waqt khatam hone ka ailan ho to bhi, azan tak nahi pee sakte, jisne azan ke dauran khaya piya roza naa hoa,
واللہ تعالٰی اعلم

Suwal no. 1297
Agar Koi Insaan Ye Kahe Ke ALLAH Ki Laathi Me Aawaaz Nahi Hoti To Kya Aisa Kehna Durust Hai ?
Aur Aisa Kehne Waalo Par Kya Huqm Hai ?

Jawab:1297 بسم الله الرحمن الرحيم
Ye jumla kufr nahi, ki ye ek muhawra hai, aur muhawre ke murad wo nahi hoti jo ba-zahir nazar aati ho, aur samjhane wala bhi iska doosra mana hi murad leta hai, jaisa bhook lagne par kaha jata hai ki, **“pet me choohe kood rahe hai”** jabki sunne wala bhi janta hai ki iska matlab tez bhook hai, aur kaha jata hai mushkil kaam ke liye ki **“lohe ke chane chabana”** isse murad mushkil kam hota hai, thik waise hi, suwal me mazkur jumla bhi ek muhawra hai, aur iski taweel mumkin hai, aur sunne wala bhi isse zahiri mayne murad nahi lega, jaise kaha jata hai ki **allah ke ghar der hai andher nahi,** aur murad ye ki allah ki zaat se naummid mat ho,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1298
Dua Maangne Ka Behtar Tariqa Kya Hai ? Aur Ye Bhi Batayen Ke Dua Mangte Waqt Haath Juda Hone Chahiye Yaa Jude Hue ?

Jawab:1298 بسم الله الرحمن الرحيم
Awwal akhir durood padhe, aur pehle allah ki hamd byan kare, uski tarif kare, aur usne jo apko nemat di uska shukr ada kare, fir apne liye, walidain ki liye, aur tamam musalmano ke liye dua e maghfirat kare, fir apni hajat ki dua kare, aur rehm o karam ki bheek mange, nemato ke izafe ki dua kare, wagera wagera aur is duran hatho ko khula rakhe, aur uncha asman ki taraf utha kar rakhe ki yahi sunnat e rasool hai, aur nazr niche rakhe, yahi hadis me hukm hai,
*un waqt ko chune jisme dua qubool hoti hai, maslan azan ke foran baad, adhi rat ko, do khutbo ke dauran, safar par, barish me, farz namaz ke bad,
Hadis me hai:- “azan aur iqamat ke dauran dua radd nahi hoti”
Hazrat **mujahid** (alaihirrehma) farmate hain: **(farz) namazo ke bad dua mangna khud par lazim karo**”
*dua me rukh ko kaabe ki taraf rakhe, dua me awaz halki rakhe,
*aur dua ke bad dono hatho ko chehre par fere ki ye bhi sunnat se sabit hai, ki jab huzoor dua ke liye hath uthate to unhe chehre mubarak par ferne se pehle niche naa late.
واللہ تعالٰی اعلم

Suwal no. 1299
Ham masjid me letkar aram kar sakte he aur so bhi sakte he kya ya nahi bataye ?

Jawab:1299 بسم الله الرحمن الرحيم
Ektikaf ki niyat ke sath
واللہ تعالٰی اعلم

Suwal no. 1300
Sageera gunah kise kahte hain, Aur kon kon se hain, Rahnumai farmaye

Jawab:1300 بسم الله الرحمن الرحيم
Gunah e sageera ki tafsil likhna asan nahi, mgar iska qaida ye hai ki, **wajib ka ek-ad bar tark gunah e sageera hai**, aur **adat bana lena gunah kabira**, aur isi tarah **makruh tehrimi gunah e sageera hai magar ailan ke sath ya adat bana lena gunah e kabira hai**, thik waise hi, koi gunah e sageera ye soch kar kara ki sageera hi to hai **wo bhi gunah e kabirah ho jata hai**, yani gunah e sagira ko halka janna kabira gunah hai, (yani har chhota gunah chhota samajh kar karne se bada gunah qarar diya jayega)

Fatawa Razawiya Jild:1 Safah:913 par hai
“Makruh Tehrimi Gunah e Sagirah Hai”

Fatawa Razawiya Jild:22 Safah:627 par hai
Musalmano ! makruh e tehrimi gunah e sageera sahi magar israr, kabirah aur halka jante hi foran ashd kabira (ho jata hai)
Aur hadis me hai
لاصغیرۃ مع الاصرار
(israr se gunah chhota nahi hota, (balki bada ho jata hai)

Fatawa Razawiya Jild:22 Safah:678 par hai
“40 roz se zyada nakhoon ya muh e baghal ya muh e naf rakhne ki ijazat nahi, bad 40 roz ke gunah hoga, ek ad bar me gunah e sageera hoga, aur adat dalne se gunah e kabira ho jayega”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1301
Hazrat kya ghar me fajar ki namaz ya Koi aur namaz jamat laga kar ada kar sakte hain

Jawab:1301 بسم اللہ الرحمن الرحیم
Apne pas ki masjid me mard ko jamat se namaz padhna wajib hai, bila ujr tark nahi kar sakta, aur agar kisi wajah se jamat nikal jaye to ghar par jamat bana sakta hai, jabki imam banne wale me imamat ke sharait paaye jaye, aur isi tarah ghar me biwi ke sath bhi ba-jamat namaz padh sakta hai,
واللہ تعالٰی اعلم

Suwal no. 1302
Janab kya hum devbandi ke pichhe namaaz padh sakte he nahi to kyu nahi jawab dijiye Hazrat

Jawab1302 بسم اللہ الرحمن الرحیم
Nahi padh sakte, hadis me kisi bhi badmazhab ke pichhe namaz mana hai
واللہ تعالٰی اعلم

Suwal no. 1303
Assalamualekum, Hazrat ager kisi ki tabiyat roze me ziyada hi kharab ho jaye to Kya roza kaza kerna sahi hai ya nahi ?

Jawab:1303 بسم اللہ الرحمن الرحیم
Agar halat e roze me tabyat aisi kharab ho jaye ki bina roze tore ya dawa khaye jaan ko khatra ho ya aql jaane ka andesha ho ya kisi uzw ke jaane ka yaqeen ghalib ho to roza khol le, agarche ye khud ka tajirba ho ya halat zahir ho rahe ho ya gair e fasiq tabib ka qaul ho, ki roza na khola gaya to aisa hi hoga to ijazat hai
واللہ تعالٰی اعلم

Suwal no. 1304
wo mard nikah Kar sakta he Jo apni biwi ke huqooq pure Na Kar sake ?

Jawab:1304 بسم اللہ الرحمن الرحیم
Aisa andesha he ki haq ada naa kar sakega ya zimme dari uthane se katrata ho, ya lagatar kam na karta ho, ya kamai ho magar kam ho ya ghareeb ho, to kar sakta hai, aur yaqeeni maloomat hai ki haq ada na kar sakega, **maslan naa mard hai, aur ye marz hamesha ke liye hai, aur ilaj se bhi sahi nahi ho sakta,** ya

aisi shadeed bimari hai ki jisse bachne ki ummid ba-zahir kam hi hai, to nahi kar sakta, aur agar kuchh haq pure kar dega kuchh nahi to bhi kar le, jaise, khana kapda de dega, magar eid ya biah shadi me naya kapda nahi pehna sakta, isi tarah deegar hajat se zaid zarurat ko poora naa kar sake jise log zarurat samajhte hai to bhi kar lena chahiye, ki biwi ke har bat manna uske haq me shamil nahi, aur na hajat se zaaid haq dena wajib,
واللہ تعالٰی اعلم

Suwal no. 1305
Ye irshad farmaiye ki nikah kon se din karna behtar he Or wo kon se din he jis me nikah karne se bachna chahiye, Rehnumai farma dijiye, Aabid raza Mandsor m.p

Jawab:1305 بسم الله الرحمن الرحيم
Nikah har din jaiz aur juma ke din behtar, aur har tarikh me jaiz magar 3, 13, 23, 8, 18, 28 me nikah karne se bachna chahiye, ki ye tarikh nikah ke liye behtar nahi,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1306
Hazrat jo qurane paak me jo 14 sajde hai wo kyun kiye jaate hai ? Aur Surah TAUBAH BISMILLAH IRRAHAMA NIRRAHIM se Kyu Nahi Shuru Kiya Jata ? Rehnumaai Farmaye

Jawab:1306 بسم الله الرحمن الرحيم
(1) Jahan quran me sajde aye hain, waha sajda isilye kiya jata hai, ki taki musalman aur shaitan me farq ho sake, ki shaitan ko hukm hua usne naa kara, musalman ko hukm hua usne sajda kar liya,
Sahi Muslim me hai,
“jab ibne adam ayat e sajda padh kar sajda karta hai shaitan hat jata hai aur kehta hai, hay barbaadi meri, ibn e adam ko sajde ka hukm hua usne sajda kiya uske liye jannat hai, aur mujhe hukm hua mene inkar kiya, mere liye dozakh hai”
(2) Agar aap pehle se tilawat me mashgul hain aur beech me surah tauba aa gai to bismillah padhne ki zarurat nahi, ki apne quran shuru karte waqt hi padh li hogi, aur apne jab quran surah tauba se hi shuru kiya to surah tauba se pehle bismillah padhni chahiye jaise aam surato me padhte hain, aur waha bismillah ko durust na janna jahalat hai, Bahar e Shariat Jild:1 Safah:551 par hai
“surah tauba se tilawat kare to tawuz aur bismillah keh le, aur jo usse pehle se tilawat shuru ki, aur surah tauba aa gai, to bismillah padhne ki hajat nahi, ... ye jo mashhoor hai ki surah tauba ibtida’ann bhi padhen, jab bhi bismillah na padhe YE MEHEZ GHALAT Hai,

Sirat ul Jinaan Fi Tafsirul Quran Jild:4 Safah:57 par hai
“surah tauba ke shuru me bismillah nahi likhi gai, iski asl wajah ye hai ki, jibrail is surat ke sath bismillah le kar nazil hi nahi huye the, aur huzoor ne bismillah likhne ka hukm nahi farmaya”
واللہ سبحانہ وتعالی أعلمُ بالصواب واللہ یرجع الیہ مآب

Suwal no. 1307
Ek Hafiz ka ye kahna kaisa aur is par shariyat ka kya huqm Hai "Padhe likhe Kuchh nahi Naam Rakkhe Muhammad Fazil"

Jawab:1307 بسم الله الرحمن الرحيم
Fizul ki baate hain, jahil ko bhi fazil naam rakhne me harz nahi, aur us hafiz sahib se poochha jaye ki kya koi bachcha khud paida ho kar apna naam rakhta hai,? Agar nahi to bachche ka kya qusoor ki uske bap ne naam rakha hai, **fazil rakhe ya alim**, jab naam rakha jata hai to bachche ko khud hosh nahi hota, aur ab koi age padh likh nahi paya to naam rakhne ka kya dosh kyunki naam rakhte waqt bhi ye nahi maloom tha ki ye padh nahi payega, ye bat bhi bad me roshan hui hogi

واللہ تعالٰی اعلم

Suwal no. 1308
Hazrat kal humare yaha taraveeh ki namaz me 15vi rakat padhne ke baad imam sahab qaide me beth gaye aur 16vi rakaat nahi padhi, Aur poori taraveeh me kul 19 rakaat hi hui, Jab humne imam sahab ko iske baare me bataya to imam sahab ne kaha hume 18 rakaat ka sawab milega aur, Aaj ki taraveeh me wo 20 ki jagah 22 rakaat namaz padhayenge jo kal chhoot gayi thi, Hazrat kya 22 rakat namaz padha sakte he jabki kal 1rakat chhoott gayi thi, Hazrat rehnumayi farmaye, Hazrat iska jawab jald se jald ata kare kyuki aaj ki taraveeh namaz me pata chal sake ki 20 rakat namaz padhe ya fir 22 rakat namaz padhe?

Jawba:1308 بسم اللہ الرحمن الرحیم
Imam ko chahiye ki Aaj ki tarawih wahi mamool ke mutabik 20 rakat hi padhaye, 22 naa padhaye, aur kal ki do rakat chhuti hui ki jamat se taravih padhna makruh hai, han, apko itna zarur karna chahiye tha ki kal hi foran musalle par hi imam sahib ko agah karna chahiye tha, taki 2 rakat jamat se usi din padhe jaa sakte the, kyunki har din 20 rakat taravih sunnat hai, aur jab 2 rakat ka waqt nikal gaya to uski qaza nahi ho sakti ki ye tarawih nahi nafil hogi aur nafil ki jamat makruh bhi hai,
Bahar e Shariat Jild:1 Safah:694 par hai
“aaj yaad aya ki kal do rakat (taravih) reh gai thi to jamat se padhna makruh hai”

Fatawa Razawiya Jild:7 Safah:463 par hai
“Taravih agar naga ho to unki qaza nahi”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1309
Agar ham namaz padh rahe hain, aur koi kafir hamse kahe ki mujhe musalman kar lu, to namazi ko kya karna chahiye, namaz poori karke musalman kare ya namaz tod de pehle musalman kare,

Jawab:1309 بسم اللہ الرحمن الرحیم
Koi kafir agar musalman hone ko kahe aur jisse kehta hai wo namaz ki halat me hai to namazi ko NAMAZ TOD DENA WAJIB hai, aur namaz tod kar pehle use musalman kare, aur aisa hi
Fatawa Razawiya Jild:21 Safah:199 par hai
“agar kuchh kafiro ne waha, se use likha ki ham tumhare hi hath par musalman honge, aa kar hame musalman kar lo, to lazim hai ki jaye, aur us (shakhs) ke liye farz namaz ki niyat tor dena wajib hota hai (age hai)
“agar kisi zimmi kafir ne musalman se kaha mujhe musalman kijiye, to weh farz namaz ki niyat tod de”
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1310
Roza ki halat me gul karna kaisa ? (Gul ko sunghani bhi kahte hai to kuchh logo ko nasha hota hai)

Jawab:1310 بسم اللہ الرحمن الرحیم
Makruh hai, aur uska juzz halak me jane ka andesha ho to haram hai,
واللہ تعالٰی اعلم

Suwal no. 1311
Main ye janna chahta hu ki kya beech ke roze se ehtiqaf me baith sakte hain jaise ham 18 ramzan ko baithe aur 28 ramzan ko wapis aa jaye. Kyunki agar eid ke ek do din pahle wapis na aaya to mujhse jude jitne log hain unke kaam ruk jayege ? ya fir main 10 din se kam ke liye etiqaf me baith sakta hu ?

Jawab: 1311 بسم اللہ الرحمن الرحیم

Ek din ke liye bhi beth sakte ho, magar sunnat naa hoga, aur raha ghar ke kam ka to wo pehle se nipta lo, aur agar socho aap kal hi ramazan ki mubarak raaton me intiqal kar gaye to apke ghar walo ki zindagi chalti rahegi ya ruk jayegi, ? fir apse jude kam kya hoge nahi ? pyare azeez ghar chhor kar etikaf me aap jaa rahe ho, apke ghar walo ka khuda kahi naa jaa raha, (yani khane wala ja raha hai khilane wala nahi) qurbani to deni hi hoti hai, magfirat karwa lo ya marketing kar lo, aur fir ye moka 1 sal me 1 bar aata hai kam, naye kapde kharidari 11 mahine ki hoti hai, is bar allah ke liye dunya tark kar do aur kya, magar 10 din etikaf se chand se pehle nahi aa sakte, warna fir ye soch lo ki ye koi farz wajib nahi, nahi bhi bethoge to kya hoga, bas allah ki khas rehmat se mehrum rahoge aur kya gunah to kuchh nahi hai na
واللہ تعالٰی اعلم

Suwal no. 1312
Hazrat Kya Khwaab Sach Bhi Hote Hai ? Wazahat Farmaa Den

Jawab:1312 بسم اللہ الرحمن الرحیم
Khwab 3 tarah ke hote hai
*__khwab e Rehmani__- jo allah ki taraf se dikhaye jaate hai ache khwab hote hai, ise dekh kar shukr ada karna chahiye
*__Khwab e Shaitani__- ye shaitan ki taraf se hote hai, aankh khule to __lahaul__ padhna chahiye,
*__Khwab e Nafsani__- jiske bare me ham din bhar sochte hai ya jo dimag me pure din fiqr rehti hai
khawab haq hai, iski tabeer haq hai, is par bharosa haq hai, quran se sabit hai,
Quran me Surah Tauba Ayat 46 me allah azzawajal ka farman hai:
Iman walo ke liye basharaten hai dunya aur akhirat me,
Or is ayat ki tafsir me Tafseer E Mazhari me hai ki
Huzoor (علیہ السلام) ne farmaya yahan __basharat__ se murad ache khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye,

Bukhari, Muslim, Mishkat me Farmaya: “khwab naboowat ka 46 wa hissa hai”

Or Mishkat Shareef ki hadis me Huzoor (علیہ السلام) ne farmaya,

__Nabuwat ke faiz se bas basharate baqi hai__, yani ab koi nabi nahi hoga magar Basharate hoti rahengi.
Sahaba ne arz ki Huzoor basharate matlab, __farmaya__ basharat se murad ache khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye
Sahih Bukhari ki hadis me hai, Tum me se jab koi aisa khwab dekhe jo use pyara maloom ho to allah ki hamd kare, Aur logo ke samne byan kare,

Tirmizi ne Abu Saeed (radiallah anhu) se riwayat kiya farmaya huzoor ne: “sachi khwaben subhe(sehri) ki hoti hai,”
Is hadis ki sharah me **Mufti Ahmad Yaar Khan Naeemi**
Miraatul Manajeeh Sharah Mishkatul Masabih Jild 6 Safah: 256 Hadis no. 4626 me farmate hain:
“yani subha sehri ke waqt ki khwaben aksar sachi hoti hai, kyunki is waqt aksar dil mutmain hota hai... firishton ka nuzool hota hai jo namaz e fajr me shirkat karte hain,”

Khwab ka zindagi se bilkul talluq hai, balki jo khwab ki pehli tabir ki jaati hai aksar wahi sach hoti hai, isilye Hadis e pak me farmaya gaya, khwab parinde ke paun par hota hai, jab tak iski khabar naa di jaye, jab woh byan kar di jaye to waq’e hoti hai, yani khwab ki jab tak tabeer na ki jaye wo aksar sach nahi hota or jo khwab ki pehle tabir kar de to wahi sach hota hai, isilye farmaya **dushman se khwab ki tabir naa pucho,** (kyunki kahi dushman ghalat tabeer hi karega aur wo sach naa ho jaye)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1313
Aurat Agar Baalo Ka Jooda Banaa Kar wuzu Kare To Wuzu Hoga Ki Nahi ?

Jawab: 1313 بسم الله الرحمن الرحيم
Aurat ne baalo ka juda bandhe bandhe wuzu kiya to wuzu ho jayega isme kisi tarah ka koi harz nahi, aur agar gusl kiya to gusl bhi ho jayega, chahe jude ke baal pure geele ho ya naa ho, fir bhi gusl ho jayega, (bas sar yani balo ki jar me paani jaana chahiye,)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1314
Agar main paise chori kar ke gharibo main baat dun toh uska kya hukm hai rehmunaai farmaaye

Jawab:1314 بسم الله الرحمن الرحيم
Ye kam haram hai, aur is par sawab koi nahi, aur jo paise churaye gaye hai, use uske malik ko pahucha dena wajib hai, aur usse muafi bhi mange, us raqm ko naa gharib ko de sakte hai, na faqeer ko, chori karke logo ki madad karne ko nek aur sawab ka kam samajhne wala sakht ghalti par hai,
Fatawa Alamgiri me hai
تصدق علی الفقیر شیئا من المال الحرام
ویرجو الثواب کفر ولو علم بہ الفقیر ودعالہ وامن المعطی کفراہ
Yani- Kisi ne haram maal se faqeer ko sadqa kiya or sawab Ki ummid karta hai, to kafir ho gaya, or agar faqeer ko Maloom ho ki ye maal haram hai, or uske bawajood usne Dene wale ko dua di or dene wale ne is par ameen kaha To dono kafir ho gaye,

Fatawa Zahiriyya me hai
رجل دفع الی فقیر من المال الحرام شیئا یرجوا بہ الثواب یکفر
Ek shakhs ne faqeer ko maal e haram diya aur us par Usne sawab ki ummid rakhi to kafir ho jayega,

AlaHazrat Imam Ahle Sunnat Ahmad Raza Barelvi Fatawa Razawiyya Jild: 23 Safah: 582 par likhte hai,
Haram rupya kisi kam me lagana aslann jaiz nahi Nek kaam ho ya aur, siwa iske ki jis se liya usko wapas de Ya faqeer ko sadqa kare, or farmate hai sawab ki Ummid sakht haram hai
واللہ تعالیٰ اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 1315
Agar kisi ke pas mera paisa ho aur usne bina hamse bataye kharch kar lia ho ye soch kar ke bad me de denge to iska kya masala he, kya wo shakhs gunahgar hoga, aur paise rakhne wale ne agar paise kharch karne se mana kiya ho tab bhi paise kharach kare to kya hukm hai, ?

Jawab: 1315 بسم الله الرحمن الرحيم
Beshak amaanat me khyanat karne wala shakhs ka ye kam najaiz gunah or jahannam me le jane wala hai, ki usne kisi ki rakhi hui amanat me bila uski ijazat tasarraf kiya aur jabki use kharch karne ke liye mana kiya gaya tha, aur momin to momin kafir ke saman me bhi bina ijazat tasarraf jaiz nahi, aur aisa karne wale ki ye adat, hadis me munafiq ki aadat me byan ki gai jaisa ki
Sahih Bukhari me hai
اٰیۃ المنافق ثلث اذا احدث کذب واذا وعد اخلف واذا أتمن خان٣ـہ، اوکما قال صلی اللہ تعالٰی علیہ وسلم فان الاحادیث فی المعنی کثیرۃ
(munafiq ki 3 nishaniya hain, 1-jab baat kare to jhooth bole, 2-jab wada kare to uske khilaf kare 3-aur jab uske paas amanat rakhi jaye to usme khayanat kare,

Hadis Musnad Ahmad me hai
“momin me tamam khaslate ho sakti hai, magar KHAYANAT aur jhooth nahi”

Fatawa Razawiya Jild:29 Safah:91 par hai
"amanat me khyanat jaiz nahi (amanat) chahe hunud ki ho"

Lihaza aise shakhs ko chahiye ki amanat rakhne wale aur allah se sache dil se muafi mange aur wo raqm jo kharch kar di use wapas kare,
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 1316
Agar main computer ke zariye paise chura kar garibo ki madad main de dun aur mujhe govt. faasi de toh kya hukm hoga shahid martaba milega ?

Jawab: 1316 بسم اللہ الرحمن الرحیم
Kisi bhi gadgets ke sath hacking karke, kisi ke paise churana ya kisi bhi tarah ke dastawez, (documents) mails, msg wagera me tasarraf karna Ahadees se gunah e kabira hai, yani ye kaam haram hai, ki bina ijazat computer ke zariye paise churaye jayen ya uski jaankari padhi jaye, ya saajhaa ki jaye jaisa ki
Hadis me farmaya: من نظر فی کتاب اخیہ بغیر اذنہ فانما ینظر فی النار۔
(jo apne bhai ka khat be uski ijazat ke dekhe, weh bila shubah aag dekh raha hai,)

Fatawa Razawiyya Jild:24 Safah:712 par hai:
Be uski ijazat ke lifafa chak karna (khat kholna) gair ki milk me tasarruf hai, najaiz hua ki sharan haram hai
Ab ye to saaf ho gaya ki hacking haram aur jahannam me le jaane wala kam hai to fir iske zariye paise churakar logo ki madad kaise rawa ho sakti hai, aur fir ye apne mulk ke qanoon ke khilaf kaam hai, aur kisi bhi mulk ka wo qanoon jo shariat ke khilaf naa ho to us par musalman ko amal karna wajib hai, aur jo us qanoon ke khilaf kaam kare, yani khud ko zillat par pesh kare to bhi gunahgar hai,

Fatawa Razawiya Jild:29 Safah:94 par hai
Kisi jurm qanooni ka irtikab karke apne aap ko zillat par paish karna bhi mana hai"
Aur hadis me farmaya
من اعطی الذلۃ من نفسہ طائعا غیر مکرہ فلیس منّا
(jo shakhs bagair kisi majboori ke apne aap ko zillat par pesh kare wo ham me se nahi"

magar yaad rakhna chahiye ki Hindustan me hacking ek jurm hai, aur kam ye jaiz nahi, magar is jurm ke liye Hindustan ke **qanoon me saza e maut nahi hai**, balki **sec-65 ke mutabik 3 se 5 sal ki saza aur 2 lakh ka jurmana,** aur **sec-66B ke mutabik 3 sal ki saza aur 1 lakh ka jurmara warna dono**, aur isi tarah age hacking ke mutaliq alag alag DHARAYE maujood hai, magar kisi bhi hacking (chahye paise churane ho ya jankari) ke liye **Indian laws me maut ki saza nahi** hai, to fir agar aise shakhs ko is kam ke liye maut ki saza di gai (jabki iske liye mot ki saza nahi thi) to yaqinan ye us musalman par zulm hai, aur jo musalman kafir ke hatho zulm me mara gaya **SHAHID KEH LAYEGA**, lihaza hacking ki wajah se kisi ko maut ki saza di gai to shaheed hoga,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1317
Jaise jamaat ke saath namaz padh rahe hai aur niche ki saf khali hai fir bhi 2 ya 3 manzil par namaz padhe to kiya namaz hogi

Jawab:1317 بسم اللہ الرحمن الرحیم
Safo me jagah chhorna gunah hai, namaz ho jayegi
واللہ تعالٰی اعلم

Suwal no. 1318
Kya taraweeh me jaldi jaldi qirat karne yani maddat ko ada karne Ki Surat me namaz hogi ya nahi or aise hafeez ke pichhe namaz hogi Ki nahi jiski dadhi dekhne me kati hui dikhai de or Hafiz saheb kai kai din fajr nahi padte he or taraweeh padane aate he to ain isha Ki azan ke waqt Quran padte rahte he iska kya huqm hai, or Hafiz saheb kapde bhi redimade rang birange faincy pahnte he to kya in sab surto me namaz hogi ya nhi to ek hafize Quran ke andar kya khubiya hona chahiye ya kaisa hona chahiye jawab irshad farma den jazak Allah vkhaira

Jawab:1318 بسم اللہ الرحمن الرحیم
*Tarawih me itni jaldi jo urfan padha hi jata hai ki, quran sunne wala samajh leta hai ki kya aur kaha padha jaa raha hai, ye jaiz hai, awam ka samajhna zaruri nahi, aur agar aam namazo ki tarah quran padha jaye to 10 ramazan ke mahino me ek quran hoga,
*agar sach me daadi 1 musht se kam karwai gai hai, to aise ko imam banana halal nahi, uske pichhe namaz padhna gunah aur jo namaz padhi dohrana wajib,
*agar sail ne apni akhno se dekha ya fir gawah maujood hain ki imam sahib aksar fajr ki namaz nahi padhte to wahi hukm hai, jo upar guzra
*azan ke waqt quran ki qirat ko mauqoof kar dena chahiye, magar namaz aise imam ke pichhe durust hai
*kapde agar mardana hai, to readymade me harz nahi, jabki us rang ki shariat me mumaniat naa ho, na us kapde ki, maslan resham naa ho, wagera
*hafiz ho ya gair hafiz har musalman mukallaf ko muttaqi parhezgar banna wajib hai, aur jab ye hukm aam musalman ka hai to hafiz ki parhezgari kaisi honi chahiye iska andaza aap laga len, ki qaum inhe rehnuma ki nazar se dekhti hai,
KHULASA E KALAM- ye hai ki agar daari wali baat aur namaz e fajr qaza karne wali baat kisi shakhs me maujood hai to aise ke pichhe koi namaz durust nahi, naa taravih
واللہ تعالٰی اعلم

Suwal no. 1319
Agar koi masjid bari ho, usme koi shakhs aakhri saf me namaz pad raha he, to 1, 2, ya 3 saf me namaz parne wale ke aage se guzar jaye ? iske liye kya hukm hai ? or agar guzar sakte he to kitni saf ke Aage se guzar sakte hai ?

Jawab:1319 بسم اللہ الرحمن الرحیم
Askar ilaqo me jo masjid hoti hai, wo chhoti masjid ke hukm me hoti hai, chahe dikhne me badi ho, to aisi masjid me saamne ki deewar tak kahi se bhi NAHI GUZAR SAKTE, chahe namazi akhri saf me ho, aur jo masjid badi masjid hai, jaise masjid e khwarzam to usme namazi ke samne se guzarne ka hukm ye hai ki, jaha namazi ke sajde ki jagah ho us had ke andar nahi guzar sakte, usse bahar guzar sakte hai, aur yahi hukm bade maidan ya sehra me namaz padhne wale ka hai, aur aisa hi

Fatawa Razawiya Jild:8 Safah:84 par hai
“Guzarna Masjid me deewar e Qibla tak mutlaqan mana hai aur bahut badi jama masjid ho, ya sehra to fir, khushu ke ke sath namaz padhne wale namazi ki nazar ke phelaow tak aage se guzarna mana hai,”

Fatawa Razawiya Jild:7 Safah:255 par is tarah hai,
“namaz agar makan ya chhoti masjid me padhta ho, to deewar e qibla tak nikalna jaiz nahi, jab tak beech me aad naa ho, aur sehra ya badi masjid me padhta ho to sirf mozu e sujood tak nikalne ki ijazat nahi, isse bahar nikal sakte hen,”

Fatawa Razawiya Jild:8 Safah:78 par hai

“masjid e kabeer se ek hi murad hai, yani nihayat darja e azeem wa was’I masjid jaise jama e khwarzam ki 16 hazar sutoono par thi, ya jam’e aqdas sharif ki 3 masjido ka majmua hai, baki aam masajid ki jis tarah amma e balad me hoti hain, sab in dono hukm se juda hai, chahe tool o uruz me 100 gaz ho”

Bahar e Shariat Jild:1 Safah:615 par hai
“makan ya chhoti masjid me qadm se deewar e qibla tak kahi se bhi guzarna jaiz nahi, agar suthra naa ho”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1320
Agar namazi farz namaz me yani imam ke peechhe qada e akheera me attahiyaat ki jagah alhamdo pad de to kya hukm hai jawab inayat farmaye, Jalis Ragib Bareilly

Jawab:1320 بسم اللہ الرحمن الرحیم
Jab yaad aye, foran ruk jaye or tashahud padhe aur salam phere, sajda sehv nahi,
Bahar e Shariat Jild:1 Safah:715 par hai
“agar muqtadi se ba-halat e iqtidah sahv wa’qe huya to sajda sehv wajib nahi”
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 1321
Agar Tarawih ki namaz me, witir me Imam jo Duaay qunut padhte hai or agar kisi ne na padhi to kya uski namaz poori mani jayegi ?

Jawab:1321 بسم اللہ الرحمن الرحیم
Agar jaan kar qunoot ya koi bhi dua naa padhi, aur chup raha to witr ko dohraye, aur agar dua e qunoot jo mashhoor hai wo nahi aati to, **Rabbana Atina (puri)** padh le, aur ye bhi naa aati ho to, **3 bar YA RABBI, YA RABBI, YA RABBI keh le namaz ho jayegi,** aur agar koi imam ke pichhe dua e qunoot padhna bhool gaya aur jab yaad aya to padhne ka waqt nahi hai, aur imam ruku me jaa chuka hai to, agar muqtadi qunoot padh kar ruku me mil sakta hai to padh le, aur agar qunoot padhega to ruku jaane ka khauf hai (yani imam uth jayega) to fir wahi 3 bar yaa rabbi keh le aur ruku me jaa mile,
واللہ تعالٰی اعلم

Suwal no. 1322
Hazrat agar koi shakhs taravi ghar pe hi padta ho aur masjid me nahi jata ho masjid me taravi quraan se hoti he lekin wo apne hi ghar **“alam tara**” se padta he akela to kya uski taravi ho jaayegi ya nahi

Jawab:1322 بسم اللہ الرحمن الرحیم
Agar ilaqe me masjid me jamat se taravih hoti hai, (yani masjid me jamat se bhi ho rahi hai) fir koi jamat se naa padh kar ghar par padhe to **gunah nahi**, chahe alam tara se padhe ya chand surato se, taravi ho jayegi, magar quran aur masjid ki hazri ke sawab se mehrum zarur rahega, magar taravih ghar par padhne wala gunahgar naa hoga, ki taravih ki jamat wajib nahi, aur isi tarah
Fatawa Razawiya Jild:7 Safah:462 par hai
“agar ahle mahalla apni apni masajid men, iqamat jamat Karen, aur unme baz gharo me taravih tanha ya jamat se padhe to harz nahi”

Bahar e Shariat Jild:1 Safah:691 par hai
“taravih masjid me ba-jamat padhna afzal hai, agar ghar me jamat se padhi to (masjid ki) jamat ke tark ka gunah naa hoga, mgar weh sawab na milega jo masjid me padhne ka tha”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1323
Hazrat kuchh jamat wale bolte hai ke AlaHazrat sayyed kaise hai iska jawab hawale ke saath den to behtar hoga

Jawab:1323 بسم اللہ الرحمن الرحیم
AlaHazrat, zat ke Sayyid NAHI the, apka ism **AHMAD RAZA KHAN** hai, Yani aap **pathan** hai, Lafz sayyid ke mayene SARDAR/SARPARAST wagera ke hote hai, is liye AlaHazrat ko **Sayyidi AlaHazrat** kaha jata hai. kyunki aap apne **daur ke mujaddid e azam hai**, or sare aalimo or sunniat ke imam, rehnuma, SARDAR/SARPARAST hai, Or apke liye ye lafz zat ke liye nahi balki buzurgi ke liye lagaya jata hai, azmat ke liye lagaya jata hai.. Hadis me hai: **Abu baqr hamare SARDAR hai** aur, **aur unhone hamare SARDAR Bilal ko azad kiya,** Yahan bhi Hazrat abu baqr ko **sayyid kehne ke matlab sardar hai,** aur yahi Fatawa Shareh Bukhari me hai
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1324
Agar jamat ke sath namaz padhne me koi galti ho jaye to use durust kaise karege ? Namaz to imam ke sath padhi jaa rahi hai ?

Jawab:1324 بسم اللہ الرحمن الرحیم
Imam ke pichhe kya ghalati hai, wo saf tehrir farmaye, kyunki sab ghalati ka hukm ek nahi hai, kya pata imam ke pichhe **wuzu tut gaya ho to** ? ya fir **sana na padhi ho** ? aur dono ke ahkam me fark hai ?
واللہ تعالٰی اعلم

Suwal no. 1325
Hazrat Tehejud ki naamaz me niyat kaise ki jaati he or kitni rakate padhni hoti he tafseel me bataiye

Jawab:1325 بسم اللہ الرحمن الرحیم
Tahajjud me bhi aam nafil namaz ki si niyat bandhi jayegi, ye sunnat e mustahab namaz hai,
isme Kam se kam 2 rakat hai or Huzoor se 8 tak sabit hain
Lihaza agar apne do rakat bhi padh li to tahajjud ho gai, isi tarah
Bahar e Shariat Jild:1 Safah:677-678 par hai
“tahajjud nafil ka naam hai”
“Kam se kam tahajjud ki do rakate aur huzoor se 8 tak sabit hain”
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 1326
Agar kisi ko roze me ulti ho jaye toh uska roza toot jayega kya ?

Jawab:1326 بسم اللہ الرحمن الرحیم
Agar khud ba khud ho jaye to nahi tutega, aur jaan kar munh bhar kar ulti kari aur rozadar hona bhi yaad hai to tut jayega,
واللہ تعالٰی اعلم

Suwal no. 1327
Kya farmate hain Hazrat is masale me ke, Zaid ne kaha ke Wahabi deobandi wagaira ki kitab padna haram he In logon ne Jo ruhani Ilaj ki kitab likhi hain Un me Jo Quran ki soorten aayaten aur koi wazifa wagaira likha he To sunniyon ko un ki ruhani Ilaj kitab padna aur un par amal karna bhi haram aur gunah he Soorten padna aur wo mariz ko shifa na dengi, Agar un ki kitabon me Quran hadees ke alawa kuchh aur de rakha ho (shifa) ke liye to us ka kya hukm he, Hazrat se guzarish he ke iski wazahat kar ke rahnumaye farmye Ain nawazish hogi ?

Jawab:1327 بسم اللہ الرحمن الرحیم
Bila zarurat badmazhab ki kitabe dekhna alim ko bhi jaiz nahi, aur jo mukammal alim nahi usko to kisi surat rawa nahi, aur ye amliyat ki kitab jo badmazhab ki hoti hai, dar asl isme inke likhe koi amal nahi hote aur askar sunni walio aur hamare hi buzurgo ke amal tawiz hote hai, aur ayat e qurani ka padhna ya kisi ism e ilahi ka wazifa karna jaiz hai, chahe kisi bhi kitab se ho, aur ye unka zaati nahi, balki hamare hi buzurgo ke bataye hai, aur ham hi iske asli ahl hai, kyunki har cheez iman ke sath nafa deti hai, aur raha shifa dena to ye allah ke zimma e karam par hai, magar qurani ayat, ya **wazifa badmazhab ki kitab se padhna haram nahi**, aur kitabo ki jo mumaniat hai jiske aqeedo ki kharabi maujood hai, aur yaad rakhna chahiye aur behtar bhi yahi hai ki badmazhab ki kitab se kisi tarah ka nafa na uthaya jaye, aur **amaliyat** aur **wazife** ki hamare buzurgo ne beshumar kutub likhi hai, jiske baad kisi gair ki taraf nazar karne ki hajat nahi rehti, aur agar gair ki kitab me bhi jo hai, hai to wo hamara hi,
واللہ تعالٰی اعلم

Suwal no. 1328
Namaze ikamat me pahle khada hona kaisa ?

Jawab:1328 بسم اللہ الرحمن الرحیم
Makruh hai
واللہ تعالٰی اعلم

Suwal no. 1329
Agar Taraveeh Me Sajda Ho, Aur Sajda Karna Bhool Jaye To Kya Kare ?

Jawab:1329 بسم اللہ الرحمن الرحیم
Agar ayat e sajda tilawat ki aur sajda karna bhool gaya to akhir me sajda kare aur sajda e sahv bhi kare,
Bahar e Shariat Jild:1 Safah: 711 par hai
"ayat e sajda padhi aur sajda karna bhool gaya to sajda e tilawat ada kare, aur sajda e sahv kare"
Aur agar ayat e sajda padhi aur foran uske bad ruku karke namaz ka sajda kar liya to bhi sajda e tilawat ada ho gaya, jabki sajde ki ayat ke bad 3 ayat se zyada qirat naa ki ho, isi tarah
Bahar e Shariat jild:12 Safah:733 me hai,
"agar ayat e sajda padhne ke bad foran namaz ka sajda kar liya, yani ayat e sajda ke bad 3 ayat se zyada naa padha, aur ruku karke sajda kar liya chahe sajda e tilawat ki niyat naa ki ho, (to bhi sajda e tilawat) ada ho jayega"
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1330
Ahle bait kisko kahete hai, Kiya Duniya ke Tamam Sayyed, Sadat ko, ya Sirf Karbala ke Shahido ke qafale ko kahete hai ?

Jawab:1330 بسم اللہ الرحمن الرحیم
G, han Duniya ke Tamam Sunni Barelvi Maslak o aqeeda rakhne wale Sayyid hazraat ko hi sadaat aur Ahle Baiyet kehte hain, aur lafz ahle baiyet me huzoor ki azwaaj bhi shamil hai, aur sunni maslak ke alwa shia ya koi badmazhab khud ko ahlebait kahe to uski bat ka yaqeen nahi, nasal iman se hai, iman nahi to nasab nahi,
واللہ تعالٰی اعلم

Suwal no. 1331
kya masjid me loudspeaker pe naat bajana jaiz hai?

Jawab:1331 بسم الله الرحمن الرحیم
Jabki us waqt masjid me namazi namaz ya tilawat me mashgool naa to jaiz hai, warna namazi ki namaz me khalal waqe ho to mana hai,
واللہ تعالٰی اعلم

Suwal no. 1332
Hazrat ye batayn kisi ka roza he aur woh bhule se khuch kha raha he hame malum hai ki uska roza he to kya ham us ko bata den kisi ka kehna he ki usko mat batao, Hazrat islah Karen

Jawab:1332 بسم الله الرحمن الرحیم
Jab kisi roza dar ko bhool kar khate peete dekhe to use agah karna wajib hai, agar naa bataya to gunahgar hoga, aur ye jo mana kiya jata hai ki naa bataye ye is surat me hota hai, koi beemar ya itna kamzor chhup kar khaye, ki agar naa khayega to roza poora naa kar sakega to use khane de, naa bataye, magar iska matlab ye nahi ki har shakhs ko naa bataye, aur aisa hi
Bahar e Shariat Jild:1 Safah:981 par hai
"kisi roza dar ko in kamo me dekhe (jinse roza tut jata ho) to yaad dilana wajib hai, yaad na dilayega to gunahgar hoga, magar jabki wo rozadar bahut kamzor ho aur yaad dilayega to khana chhor dega, aur kamzori itni bad jayegi ki roza rakhna dushwar hoga, aur kha lega to roza achhi tarah poora kar lega, aur doosri ibadat bhi bakhubi ada kar lega, to is surat me yaad naa dilana behtar hai'
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 1333
Ham log tabligi imam (deobandi) ke pichhe jamat se namaz Ada kyu nahi karte he aur kyu nahi Kar sakte hen Jawab Ata farmaye

Jawab:1333 بسم الله الرحمن الرحیم
Sunni musalman ki namaz kisi bhi firqa e batila imam ke pichhe jaiz nahi chahe deobandi ho ya wahabi, aur har badmazhab ke pichhe namaz padhne ko hadis me mana farmaya gaya,
Hadis me farmaya, Kanzul Ummal me
فلا تواکلو هم ولاتشاربو هم ولاتصلواعلیهم ولاتصلوامعهم
(naa unke sath khana khao, naa paani pio, naa unke janaze ki namaz padho, naa unke sath naamz padho,"

Aur ek riwayat me alfaz is tarah hai
لاتجالسوهم ولاتؤاکلوهم ولاتشاربوهم واذامرضوالاتعودوهم واذاماتوافلاتشهدوهم ولاتصلواعلیهم ولاتصلوا معهم
(naa unke pas betho, naa unke sath khana khao, naa unke sath pio, bimar padhe to unki iyadat naa kro, mar jaye to unke janaze naa padho, naa un par namaz padho naa unke sath namaz padho,

Lihaza jab unke pichhe namaz mana hai to unhe imam banane se unki tazeem lazim aati hai, aur kisi bhi badmazhab ki tazeem karna bhi haram hai,
Hadis Shuabul Iman me hai Farmaya huzoor ne
من وقر صاحب بدعة فقد اعان علی هدم الاسلام
(jisne kisi badmazhab ki toqir ki, usne islam ko dhaane me madad ki)

AlaHazrat Imam Ahle Sunnat
Fatawa Razawiya Jild:6 Safah:399 par farmate hain,
Badmazhab ki sharann toheen wajib, aur imam karne me azeem tazeem to usse ehtram lazim,

Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hain,
"Wahabi ke pichhe namaz batil mehez hai."

FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
"Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai"

Fatawa Razawiya Jild:6 Safah:573 par hai.
"deobandi aqeede walo ke pichhe namaz batil mehez hai, hogi hi nahi, farz sar par (baki) rahega, aur unke pichhe padhne ka shaded e azeeeeeeeem gunah. (age farmate hai) chahe JUMA ya eid ya janaza ya tarawih, koi namaz unke pichhe hogi hi nahi,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1334
ye bataye ki namaz se pahle takbeer Jo hoti he usme takbeer se pahle khada hona chahiye ya beech me khade hona chahiye (jaisa ahle sunnat jamat me khade hote he) Maine suna he ki HUZOOR PAAK takbeer se pahle hi khade hote the or ek do baar bimari ki wajah se takbeer ke bich me khade huye he to kon sa tariqa sahi he or kya takbeer se pahle khade hone se namaz ho jayegi agar ho sake to hawala or hadees ki roushni me jawab farmaye

Jawab 1334 بسم اللہ الرحمن الرحیم
Tariqa sahi ye hai jo sadio se ulama ki mutabar kutub se sabit hai, ki Jab mukabbir "حی علی الفلاح" kahe to imam aur muqtadi dono ko khade hona chahiye, aur mutqadio ko pehle khade rehna **makruh** hai, magar namaz ho jayegi

Fatawa Hindiyya Jild:1 Safah:75 par hai
اذادخل الرجل عندالاقامۃ یکرہ لہ الانتظار قائما ولکن یقعد ثم یقوم اذابلغ المؤذن قولہ حی علی الفلاح
(agar koi takbeer ke waqt aya to weh beth jaye, kyunki khade ho kar takbir sunna makruh hai, fir jab muezzin حی علی الفلاح" kahe to uthe,
Fatawa Razawiya Jild:5 Safah:420 par hai
Takbir khade ho kar sunna makruh hai, yaha tak ki ulama ne farmaya hai ki agar takbir ho rahi hai aur masjid me aya to (foran) beth jaye, aur jab mukabbir "حی علی الفلاح" par pahuche us waqt sab khade ho jayen,

Fatawa Razawiya Jild:5 Safah:422 par hai
"imam ke liye isme koi khas hukm nahi, muqtadio ko hukm hai ki takbir beth kar sune, حی علی الفلاح" par khade hon, khade khade takbir sunna makruh hai,"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1335
kya khade ho kar wuzu kar sakte he yani Jo log wash-basin me wuzu kar lete he khade ho kar kya wuzu ho jayega ?

Jawab:1335 بسم اللہ الرحمن الرحیم
Khade ho kar wuzu karne se wuzu **ho jayega**
واللہ تعالٰی اعلم

Suwal no. 1336
Hazrat sajda sahv kab lazim hota he aur iski kya faraiz he tafser se bayan farmaye

Jawab:1336 بسم اللہ الرحمن الرحیم

Namaz ke kisi wajib me se agar koi wajib bhool kar reh gaya to sajda sahv wajib hota hai, aur namaz ke kuchh wajibaat ye hain
*takbir e tehrima me lafz allahu akbar hona
*sureh fatiha ki saato ayato ka padhna
*koi ek surat milana
*sureh fatiha aur surat ke bich siwaye “bismillah” ke kuchh naa padhna
*sureh fatiha ke foran bad surat milana
*sureh fatiha ke bad surat milana farz ki pehli do rakat me nafil witr ke har rakat me wajib hai
*sureh fatiha ka surat se pehle padhna wajib hai
*sureh fatiha ka ek hi bar padhna wajib hai
*sureh fatiha aur surat me bich waqfa naa karna (siwaye aameen aur tasmia)
*qirat ke foran bad ruku karna
*qauma (ruku se poori tarah kamar sidhi karke ek tasbih ki misl ruka)
*ek sajde ke bad doosra sajda hona
*sajde me (mard ko) paun ki teen aungliyo ka pet zameen par lagana
*jalsa wajib hai (do sajdo ke bich bethna, ek tasbih ki mikdar kamar seedhi karna)
*q’ada ula,
*tashahud
*foran teesri rakat ke liye khade hona
*witr me takir e qunoot aur dua (qunoot ya koi bhi)
*salam me lafz “assalamu” ka hona wajib “alaykum” sunnat hai
واللہ تعالٰی اعلم

Suwal no. 1337
Zaid Ne Khawaab Me Dekha Ke Wo Apni Sagi Behen Ke Saath Shohbat Kar Raha Hai, Taabir Inaayat Farmaye

Jawab:1337 بسم اللہ الرحمن الرحیم
Zaruri masail ke liye rabita kiya kare, tabir ke liye nahi
واللہ تعالٰی اعلم

Suwal no. 1338
Kal Hamaare Ilaaqe Me Hafiz Sahab Taraaveeh Padhaa Rahe The Aur Aayat E Sajdaa Aagaya Aur Phir 2 Aayat Ke Baad Ruku bhi Karni Thi To Hafiz Sahab Ne Aayat E Sajda Par Sajda Na Karke Ek Hi Baar 2 Aayat Ke Baad Namaz Ke Hi 2 Sajdaa Kar liye Aur Kaha Ke Yahi Sajdaa Me Aayat E Sajdaa bhi Hogaya, Hafiz Sahab Poore Yaqeen Ke Saath Keh Rahe Ke Mujhe Mas'ala Maalum hai Aur Ye Sahi Hai, Hazrat Rehnumaai Farmaae

Jawab:1338 بسم اللہ الرحمن الرحیم
Imam sahib ne durust kaha, aur wahi sajda kafi hai jo namaz ka hai, yani jab ayat e sajda padhi aur uske baad 3 ayat tak aur age naa padhi ho or foran namaz ka ruku sujood kar liya ho to ayat e sajda bhi ada ho gaya aur isi tarah **Mufti Amjad Ali Azami Sahib** ne Bahar e Shariat jild:12 Safah:733 me likha hai,
“agar ayat e sajda padhne ke bad foran namaz ka sajda kar liya, yani ayat e sajda ke bad 3 ayat se zyada naa padha, aur ruku karke sajda kar liya chahe sajda e tilawat ki niyat naa ki ho, (to bhi sajda e tilawat) ada ho jayega”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1339
Roze Ki halat me haiz Ki halat pesh ho jaye to kiya roza tut jayega ya roze per koi fark padega rehnumaai farmaye

Jawab:1339 بسم اللہ الرحمن الرحیم
Roza tut jayega, aur jitne roze reh jayen, eid bad in roze ko qaza kare,
واللہ تعالٰی اعلم

Suwal no. 1340
Kisi ke walid ke pas 5 bigha zameen hain, Or jab ke wo do bhai hain, Sharan batwara kaise Kiya jaye?

Jawab:1340 بسم اللہ الرحمن الرحیم
Bap ki milk ka batwara uski maut ke bad quran ke mutabik hota hai, hayat me beta haq nahi mang sakta, aur hayat me walid khud ba-tor e tohfa kisi ko dena chahe to uski marzi hai, ki kisko kitna de, aur raha wafat ka to, wafat se pehle ye andaza nahi lagaya jaa sakta ki, wafat tak zameen 5 biga hi hogi ya kam zyada ho sakti hai, aur qarz, roza, namaz haj zakat, ka fidiya, nikal kar, jo mal hota hai use taqsim kiya jayega, aur ye hayat me mumkin nahi, kyunki kya pata kal amir rahega ya gharib ho jaye, aur sirf zameen hi nahi, bad wafat baki maal bhi milkiyat me shamil kiya jayega, aur baki rishte dar kon kon hai iski bhi detail chahiye, aur agar ye mana jaye to 5 biga do bhai me baat di, to kya iski biwi he ya nahi, aur koi doosra waris hai ya nahi, wagera wagera, lihaza iski tafsil ke liye darulifta ahle sunnat se rabita Karen
واللہ تعالٰی اعلم

Suwal no. 1341
Hazrat wuzu karte waqt danto se khun aa jata he jab thukte hen to poora thook laal hota he khoon ki wajah se aise halaat me wuzu ko dobara se banana padega ya nahi

Jawab:1341 بسم اللہ الرحمن الرحیم
Behta hua khoon wuzu ko tor deta hai, agar khoon is qadr aa gaya ki agar naa pocha jaata to behne ki salahiyat rakhta to bhi wuzu jata rahega, aur agar khoon thook par ghalib hai to bhi fir se wuzu kare
Bahar e Shariat Jild:1 Safah:304 par hai
“munh se khoon nikla, agar thook par ghalib hai to wuzu tod dega, warna nahi”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1342
1- agar koi zamin pe namaz pad rahe ho bed ke aage to kya bed pe unke letne bethne me koi gunah hoga
2- jaye namaz fold karne ka tariqa bataiye ?

Jawab:1342 بسم اللہ الرحمن الرحیم
1- Bad par bethne ki mumaniat nahi, jabki bethne wale ka chehra namazi ke chehre ke samne naa ho,
2- sar, per mila kar fold kara jaye, isse jahalat ka radd hoga,
واللہ تعالٰی اعلم

Suwal no. 1343
Ham alcoholic perfume laga kar namaz ada kyu nahi kar sakte ? Wajahat farmaiye Hazrat Shukria

Jawab:1343 بسم اللہ الرحمن الرحیم
Alcohol sharab hoti hai, isilye
واللہ تعالٰی اعلم

Suwal no. 1344
Hazrat ye bataye ki Jo salatu assalam (mustafa Jane rahmat) padhte he isme ham sabhi par durood wa salam bhejte he yani HUZOOR PAAK par bhi or tamam waliyon par to kya ye thik he sabhi par salam bhejna Or agar thik he to is salam me ham log sahaba karaam yani 4 khaleefa par kyun nahi bhejte ?

Jawab ki darkhwast he ? Or ek baat ke log mujhse bolte he ke laakho kardon durood salam bolne se un par pahuchta to nahi jab tak padha na jaye ? to iska kya jawab diya jaye unko ?

Jawab:1344 بسم الله الرحمن الرحيم
Awwal to ye ki walio par bhi salam bhejna durust hai, doosri baat ye ki apne kaha, ham sahaba aur khulafa par kyun nahi salam bhejte, ye baat to imam ahmad raza khan fazile barelvi ko bhi maloom hogi ki kal koi kahega ki is par kyun nahi bheja to koi kahege ki us wali na naam kyun nahi liya to kahega ki mere peer par nahi bheja isilye sari fasad ko khatam karte huye alahzarat farmate hai,
"ek mera hi rehmat me dawa nahi
Shah ki saari ummat pe laakho salam"

Ab aap mujhe bataye**, sahba ummat me shamil hai ya nahi,** ? jab sari ummat par salam bhej diya to kisi ko zuban kholne ki zarurat hi nahi rahi (har hidayat allah ki taraf se jawab ko wazeh kar dene ki)
Magar apka khyal fir bhi ghalat hai, sahaba par unke naam ke sath salam ke sher maujood hai,

Wo daso jinko jannat ka mujda mila
Us mubarak jamat pe lakho salam
(isme charo khalifa ka zikr maujood ho gaya)

Unke maula ke un par caroro durud
Unke ashab o itrat pe lakho salam
(isme sahaba aur ahle bait ka zikr hai)

Aur bhi kafi ashar sahaba par maujood hai, balki khulafa par bhi hai,
Saya e Mustafa maya e istafa
Izz o naaz e khilafat pe lakho salam

Yani us afzalul khalaq bad ur rusool
Sani as nain hijrat pe lakho salam

Wo umar jiske ada pe sheda shaqar
Us khuda dost Hazrat pe lakho salam

Ab raha ye etraz ki jab ham kehte hai ki "**lakho salam"** to nabi par lakho salam nahi jaate **ek** jaata hai, agar ye bhi mana jaye ki ek salam hi jayega to aap etraz karne wale se puchhna, jab ye fajr me duniya bhar me padha jata hai, to sabka ek ek hi man lo aur lakho musalman padhenge to sabka milkar to lakho ho hi jata hai na fir fasad kyun, gaya to lakho hi naa
Aur isi tarah agar ek admi ka ek salam mana jaye to jume me cororo admio ke croro ho gaye, to pahuche naa nabi par lakho salam aur cororo durud,
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 1345
Assalamualaikum, Kya kisi kafir ki request par aabe zamzam de sakte hai, Jazakalallah

Jawab:1345 بسم الله الرحمن الرحيم
Agar aap iske malik hai, to de sakte hai, yani agar use pyas ki shiddat hai, aur paani maujood nahi aur wo apse pani mange aur apke pas sirf zam zam sharif hai, to bhi de sakte hai, aur agar kafir zam zam ki tazim ko dil me rakhte huye khud ki ya apne ahle khana ki bimari me shifa ki ummid se zamzam mang raha hai to bhi de dena chahiye, yani musalmano se sun kar ki is pani me shifa hai or wo bhi isi yaqeen aur tazim ke sath mange to dene me harz nahi,

واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1346
Hazrat me ye janna chahta hu ke roze ki niyat kis waqt se karne ki izajat hai matlab kya me sone se pahle agar ye niyat karke so jaun ke kal mera roza hai to kya mera roza hoga, Hazrat Rehnumaai Farmaye

Jawab:1346 بسم اللہ الرحمن الرحیم
Roza ho jayega,
واللہ تعالٰی اعلم

Suwal no. 1347
Debandio ke yaha ka zabiha khana haram hai, to kya jo non muslim hai unki shop se saman lena kaisa koi bhi saman fruits, ya medician,

Jawab:1347 بسم اللہ الرحمن الرحیم
Gair muslim ki dukan se, **gosht ke siwa** baki zarurat ka saman kharidna jaiz hai, jaisa ki
Fatawa Razawiyya Jild: 21 Safah:665 par hai
Gehun, chawal, dudh, dahi to mushrik ke yahan ka bhi halal hai, jabki najis na ho
واللہ تعالٰی اعلم

Suwal no. 1348
Hazrat koi aisa dua ya amal bataye ki jisse padne se insan ka qalb saaf ho jaye burayi se dil hat jaye. Aur zehan sahi rahe, bad nigahiyo se bache.

Jawab: 1348 بسم اللہ الرحمن الرحیم
Ek aisa teer ba-hadaf amal batata hu, magar shaitan is par amal karne nahi dega aur allah ki madad shamil rahi, aur aap qamyab rahe to khuda ki rehmat apni khuli ankho se dekhoge, karna kuchh nahi,
Aksar waqt me **astaghfar ki kasrat** karte rahe, iske siwa kuchh naa padhe, har dam chalte firte, aur sehri me 1 1/5 roti, aur bad iftar 1 roti khaye, fir eid bad 21 din tak dophar me sirf 1/5 roti aur raat me 1/5 roti khaye, isse badkar ek luqma nahi, jo pareshani suwal me darj hai wo to door hogi hai, sath me is jaisie 70 pareshani aur door hongi, ibadat me dil lagega nek kam achha lagega, dil me rehm rahega, akhlaq ache honge, aur naa jaane kya kya raaz ki baate samne ayengi, magar **astaghfar** ki kasrat tark na kare
(meri baato ko halka na janega, magar aqal ka kam)
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1349
Hazrat Hadees Sharif ka mafhun hai ke Ek momin ko sote waqt sabhi musalmano ko Maaf karke sona chahiye, ab hum Kisi par paisa mangte Ho to wo maaf kar sakte, Kisi ne zameen ka haq daba rakha Ho, Kisi Ki hamari ghibat Kari Ho, Kisi ne gali di, Kisi ne Mara Ho, Kisi ne chugli Kari Ho, ab ye sab maaf karne ke mamle hai, Kai sare musalman bhai to aise bhi hote hai jo hame jante bhi nahi aur dur se hi Kisi masle me hamari ghibat ya burai karke gunahgar ho jate hai, ab mera sawal ye hai ke agar Me khud un sabhi musalman bhai ya baheno ko Maaf karu to Meri niyat aur zuban se adayegi ke alfaz kya hona chahiye ?

Jawab:1349 بسم اللہ الرحمن الرحیم
Ab tak kisi bhi zariye se jisne meri dil azari ki meri chugli, gheebat, ki ya mera haq mara, ya haq me kotahi ki haq zaya kiya, ya jis bhi tariqe se mera dil dukhaya ya taqlif di to me allah wa rasool ki khatir sabko muaf karta hu, aur kal qiyamat me main apni zat ki khatir inse koi badla naa lunga
واللہ تعالٰی اعلم

Suwal no. 1350
fitrah kis ko de sakte he aur ek fitrah me se kai logo ko de sakte he ya sirf ek fitrah ek hi insan ko de sakte he, agar misal ke taur par ek fitrah 45 rupe ka he to kya 45 ki jagah 50 rupe de sakte he aur aisa kya to fitrah ada huwa ya nahi

Jawab:1350 بسم اللہ الرحمن الرحیم
Jinhe zakat de sakte hai unhe fitra de sakte hai, jinhe zakat nahi de sakte unhe fitra nahi de sakte, yani jo sahib e nisab ho use nahi de sakte, isi tarha sayyid ho to use nahi de sakte, aur ye zaruri nahi ek fitra ek miskeen ko de, balki kai miskeen me taqsim kar dega to bhi ada ho jayega, aur zakat ya fitra jitna wajib ho usse zyada dene me koi harz nahi hota maslan 45 rs. Huya to 45 se upar jo de behtar hai,

Bahar e shariat Jild:1 Safah:940 par hai
"ek shakhs ka fitra ek miskeen ko dena behtar hai, aur chand masakeen ko de diya tab bi jaiz hai"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1351
Hazrat jab badmazhabo (wahabi aur deobandi) ke pichhe Namaz jayez nahi to jab hamlog hajj par jate hai to waha hajj ki namaz imame haram padhte hai to mere haj qubul kaise hoga aur inki pichhe namaz kyu nahi padhna chahiye, quran aur hadees ki roshani me rehnumaye farmaye

Jawab:1351 بسم اللہ الرحمن الرحیم
Aap wahan sunni aqeeda logo ke sath jamat qayam karke namaz padh sakte ho, aur haj ka qubool karna allah ke zimme hai,
Hadis me farmaya, Kanzul Ummal me
فلا تواکلو هم ولاتشاربو هم ولاتصلواعلیہم ولاتصلوامعهم
(naa unke sath khana khao, naa paani pio, naa unke janaze ki namaz padho, naa unke sath naamz padho,"

Aur ek riwayat me alfaz is tarah hai
لاتجالسوهم ولاتؤاکلوهم ولاتشاربوهم واذامرضوالاتعودوهم واذاماتوافلاتشهدوهم ولاتصلواعلیہم ولاتصلوا معهم
(naa unke pas betho, naa unke sath khana khao, naa unke sath pio, bimar padhe to unki iyadat naa kro, mar jaye to unke janaze naa padho, naa un par namaz padho naa unke sath namaz padho,

Fatahul Qadir Jild:1 Safah:304 par hai
الصلوٰۃ خلف اهل الهواء لاتجوز
(ahle bidat ke pichhe namaz jaiz nahi)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1352
Tarawih me 3ri ya 4thi saf me imam sahab quran sharif ki tilavat karte hai to aawaz nahi aati fan or exos fan ki wajah se to kya hame quran sharif sunne ka sawab milega ya nahi

Jawab:1352 بسم اللہ الرحمن الرحیم
Agar quran sunne ki niyat se masjid me aya, lekin aage saf me jagah naa mil saki, jiski wajah se pichhe khada hona padha, to aisi surat me allah ne chaha to niyat ke mutabik sawab milega,
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 1353
Agar dua tv me chal rahi ho aur me apne ghar par rahu to kya me bhi dua me shamil ho jaugna

Jawab:1353 بسم الله الرحمن الرحيم
Agar ye dua ya program live hai, aur aap bhi dua ke waqt us dua me shamil ho to aap dua me sharik mane jaoge, yani agar wo dua qubol hui aur us waqt dua kar rahe logo ki dua qubool hui aur maghrifat hui to ap bhi un maghfiratyafta me shamil ho jayoge (allah bade karam wala hai)
واللہ تعالٰی اعلم

Suwal no. 1354
Kya police ke mukhbir bhi chugli me shamil hota he kya mukhbir ki bhi bakhshish nahi

Jawab:1354 بسم الله الرحمن الرحيم
Chugli chugli hai, agrche police ke liye ho, aur be-ijazat e shara haram hai, aur uske liye wahi wa'eed hain jo hadis me hai, jabki be-toba kare mara, aur agar tauba kar li to bakhshish ki ummid hai (jabki aur koi man'e sharai na ho)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1355
Wahabiyo se dosti rakhna kaisa ? Mere dost wahabi hai Wo mujhse achhi tareeqe se pesh aate hai Hum bachpan se friends hai?

Jawab: 1355 بسم الله الرحمن الرحيم
Wahabi ya kisi bhi badmazhab se dosti rakhna yani uski tazeem karna hi hai, aur inse mel jol tazeem sakht haram, yani agar koi apke walid ko gali de to aap use umar bhar naa bolo, aur jo gustakh e rasool ho, imam e azam ko galia den, sahaba ko gaali de, aur khud naa de to dene walo ki jamat se to hai hi, wo bachpan ka dost ??????????? (mazallah)
Yaad rakhna chahiye ki aadmi ko dosti or dushmani allah ke liye karni chahiye, allah ka dost hamara dost, allah ka dushman hamara dushman, fir chahe, shariat o sunnat ka gustakh agar apna baap bhi ho to use apni zindagi se aise nikal do jaise doodh se makkhi,
Hadis **Al-Musnad** me hai
"sabse zyada allah ko pyara amal, ALLAH KE LIYE DOSTI, ALLAH KE LIYE BUGHZ RAKHNA HAI"

Al-Muazzam ul kabir me hai
"jo kisi se allah ke liye mohabbat rakhe, allah ke liye dushmani rakhe allah ke liye de, allah ke liye mana kare, usne apna iman kamil kar liya,"
Aur ek hadis e pak me farmaya
- الرجل علی دین خلیله فلینظر احدکم من یخالل
"admi apne dost ke deen par hota hai, to gaur kar le, ki kisse dosti karta hai"

Aur wahabi se mel jol rakhne se uski tazeem lazim aati hai, aur shariat me unki tazeem haram aur tohin wajib hai, Hadis Shuabul Iman me hai Farmaya huzoor ne
من وقر صاحب بدعة فقد اعان علی ھدم الاسلام
(jisne kisi badmazhab ki toqir (tazeem) ki, usne islam ko dhaane me madad ki)

Fatawa Razawiya Jild:22 safah:423 par hai
Rafazi, Wahabi, Qadiyani, in ki tazeem haram hai"

Fatawa Razawiya Jild:6 Safah:399 par farmate hain,
Badmazhab ki sharan toheen wajib

Bahar e Shariat Jild:3 Safah:576 par hai
"hadis me hai "aadmi uske sath hai, jisse use mohabbat hai"

Is hadis se maloom hota hai ki acho se mohabbat achha bana deti hai, uska hashr acho ke sath hoga, aur BADO KI MOHABBAT BURA BANA DETI HAI, aur iska hashr buro ke sath hoga"

Hazrat Ali ka qaul hai: -
الاعداء ثلثۃ عدوک وعدو صدیقک وصدیق عدوک
(dushman teen hain)
1-khud tera dushman
2-tere dost ka dushman (ye bhi tera dushman)
3- tere dushman ka dosht (ye bhi tera hi dushman)

Ab aap gaur karle, ki agar nabi, wali, sahaba, imam e azam, gaus e azam, gharib naawaz, alaHazrat wagera wagera, apke dost hai, to inke dushman apka dushman hona chahiye ya dost ?
(aqalmand ke liye ye tehrir roshan hai, aur allah jiske iman ki chahe hifazt kare, us par kuchh wajib nahi)
واللہ سبحانہ وتعالی أعلمُ بالصواب واللہ یرجع الیہ مأب

Suwal no. 1356
Hazrat kya mard ko bathroom me sirf khade ho kar nahana chahye ya baith kar bhi naha sakta he

Jawab:1356 بسم اللہ الرحمن الرحیم
Khade ho kar, beth kar, let kar, jaise chahe nahaye, sab surate jaiz hai, bas ye khyal rakhe ki jab jism par kapde naa ho to kaabe ki taraf naa munh kare, naa peethh, aur ye hukm mard aurat dono ke liye hai
واللہ تعالٰی اعلم

Suwal no. 1357
Hazrat zakat ka nisab sade bawan tola chaandi or sade saat tola sona hai, to ek tola kitne gram ko kehte hen isi tarah anguthi ke masle me ek masha kitne gram ko kehte hen rehnumai farmaye nawazish o karam hoga

Jawab:1357 بسم اللہ الرحمن الرحیم
Ghalibann, Hindustan me 1 tola 12 masha ya, 11.66 gram, aur 1 masha 0.97 gram hota hai,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1358
kya farmate he ulamaye kiram is masale me ki hamare yaha madrse ke liye zakat fitra sadkat liya jata he to mal kis tarike se madrase me kharch kiya jayega kyuki madrse me maldar, garib dono bachche padhte he

Jawab:1358 بسم اللہ الرحمن الرحیم
Is raqm ka heela sharai karne ke bad, madrse ke jumla akhrajat me sarf karne ki ijazat hai, aur Jisne zakat deni hai, use chahiye ki zakat dete waqt madarse ke member ko agah kar de ki ye maal e zakat hai, taaki wo use aur maal me naa mila de,
Bahar e Shariat Jild:1 Safah: 926 par hai
"bahut se log zakat ka mal Islamic madaris me bhej dete hain, unko chahiye ki mutawalli e madrse ko ittilah den, ki ye maal e zakat hai, taaki mutawalli us maal ko juda rakhe aur maal me naa milaye, aur gharib talaba par sarf kare, kisi kaam ki ujrat me naa de, warna zakat ada naa hogi"
واللہ تعالٰی اعلم

Suwal no. 1359
Kya Daadhi Bigair Padhi Gai Namaaz Waajib ul Iyaada Hai ?

Jawab:1359 بسم الله الرحمن الرحيم
Iski imamat jaiz nahi magar khud ki tanha namaz ho jayegi,
واللہ تعالٰی اعلم

Suwal no. 1360
Deaobndi. Wahabi aur ahle hadees in teeno ko ham kaise pehchnenge ki teeno alag alag firke he

Jawab:1360 بسم الله الرحمن الرحيم
Wahabi aur ahle hadis ek hi firka e khabeesa ka naam hai, aur deobandi unki ek shakhs hai, maathe par kisi ke likha nahi aata, aap puchh liya karo, ki mazarat, niyaz, durood, aur AlaHazrat ko lekar kya nazariya rakhta hai, maloom chal jayega,
واللہ تعالٰی اعلم

Suwal no. 1361
Maine isha ki namaz me imam ke peechhe 4 rakat namaz farz ke liye khada hua Lekin bhool se taraweeh namaz ki niyat bandh li, fir namaz me mujhe yaad bhi aa gaya or maine imam ke peechhe namaz adaa bhi kar li toh kya yeh sahi hai ?

Jawab:1361 بسم الله الرحمن الرحيم
Agar dil me irada ghar se nikalte waqt isha ada karne ka tha, fir munh se taravih nikal gayi, fir jab yaad aya to isha ki hi niyat dil me thi, aur apni bhool ka foran ehsas ho gaya, to namaz e isha ada hui
واللہ تعالٰی اعلم

Suwal no. 1362
kya non muslim ko aftaar party ki dawat de sakte hai ? ye sawal mujhse kisi ne kiya hai

Jawab:1362 بسم الله الرحمن الرحيم
Be-zarurat nahi de sakte, ki dawat dena unki tazeem hai, aur tazeem e kafir haram hai,
Fatawa Razawiya Jild:14 Safah:512 par hai
“kafir ki tazeem haram hai”
واللہ تعالٰی اعلم

Suwal no. 1363
humare yahan masjid me jo kaleen bichhaee gayi hai uspar kafi logon ne ye kaha he ki is kaleen par shaitan ke chehre nazar aa rahe hain aur kuchh log ka ye kahna he ki hame us kaleen pe namaz pdhna he na ki shaitan ke chehre ko dekhna he to aisi halat me kaleen badla jaye ya nahi ?

Jawab:1363 بسم الله الرحمن الرحيم
Sabhi Kaleen agar kisi ek shakhs ne apni raqm se di hai, aur use shaitan ka chehra nazar aa raha hai, aur wo khud apne paise se nai Kaleen aur dena chahta hai to harz nahi, aur agar wo Kaleen chande ke paise se aai hai, to bila wajah logo ke paise ko barbad karna **haram** hai, kya masjid me chanda isilye liye jata hai ki, zara si baat par masjid ki purani chizo ko fenk kar naya laye jaye aur jo nayi ayengi wo bhi chande ki hogi, kisi ke ghar ki nahi, awam ko chahiye ki ye fizul baato se dil hata kar, namaz me dhyan de, aur achanak logo ka kon sa wilayat ka darja mil gaya ki shaitan nazar aane bhi laga aur uski pehchan bhi kar li, kal ramazan bad shaitan khud unke ghar me aa jayega, to ghar bhi badal denge kya ?
واللہ تعالٰی اعلم

Suwal no. 1364
Photographs jo aksar aaj ke dour mein aam ho gaya he toh kya use khichna jayaz he, Taki ek memory ke liye rakhi jaye

Jawab:1364 بسم الله الرحمن الرحيم
Kisi cheez ke aam hone se uska jaiz hona sabit nahi hota, aur waqtan jo jaiz hoti hai, uski khabar ulama de dete hai, tasvirkashi haram hai, yani photo khichwa kar uska printout nikalwa liya gaya ho to, aur agar phone ya digital screen wali kisi cheez me hi hai, yani hardcopy nahi nikalwai to baz muftio ne iski jawaz ki surat byan ki hai,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1365
ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KASIRAU, VA LA YAGHFIRIZ ZUNUBA ILLA ANTA, FAGH FIRLI MAGHFIRATHAM MIN INDIKA, VARHAMNI INNAKA ANTAL GHAFOORUR RAHEEM.
Is ke jagah ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KASIRAU, VA LA YAGHFIRIZ ZUNUBA ILLA ANTA, FAGH FIRLI MAGHFIRAtau INNAKA ANTAL GHAFOORUR RAHEEM padhliya tho namaz hogayi ? Ye padna wajib hai ya sunnat?

Jawab:1365 بسم الله الرحمن الرحيم
Arabi ibarato ko gair arabi rasl-ul-khat me likhna jaiz nahi, ainda iska khyal rakha jaye,
Tashahood ke bad koi bhi dua padh lene se namaz ho jayegi, aur durood bad salam fer liya yani koi bhi dua naa padhi, to bhi namaz ho jayegi, ye wajib nahi sunnat hai
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1366
Naat sharif me echo sound rakhna jaiz hai ya najaiz, or Najaiz or haram me fark kya he dono ka gunah same he ya alag alag, tafsil se jawaab den.

Jawab:1366 بسم الله الرحمن الرحيم
Echo awaz ko do teen bar repeat karke nikalti hai, isme koi harz nahi, aur naa ye music se mushabihat hai, han, agar echo ke sath or koi sound system bhi hai jisse mil kar echo music ke misl awz paida kar rahi hai ki sunne wale ko music ka dhoka ho to is tarah ka system chahe echo ho ya kuchh or **jaiz nahi**,
Haram or najaiz ka gunah alag alag hai,
Har haram kaam ko najaiz keh sakte hai, jabki har najaiz ko haram nahi keh sakte,
Haram ke liye dalil e qa'tai ka hona zaruri he, jabki najaiz hone ke liye dalil e qa'tai ka hona zaruri nahi, balki dalil e zanni bhi kafi hai, aur gunah e sageera ko bhi najaiz keh sakte hai, haram nahi, isi tarah **makruh e tehrimi** ka karne wale ne najaiz kiya aur haram ke karib , magar haram nahi keh sakte,
"har haram najaiz hai, har najaiz haram nahi"
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1367
Assalamu alaikum, Hazrate Ali radi allahu anhu ko 'karam allahu wajaho' kyun kahte hai aur iska matlab kya hai ?

Jawab:1367 بسم الله الرحمن الرحيم
Fatawa Razawiya Jild:28 Safah:436 par hai
Hazrat e maula ne huzoor ke kinar e aqdas me parwarish pai, huzoor ki god me hosh sambhala, aankh khulte hi huzoor ka jamal jahan aara dekha, huzoor hi ki baate suni, aadaten sikhi, to jab se in janab e irfan e ma'ab, hosh aya, mutlaqan yaqinan allah ko ek hi jana, ek hi mana, hargiz hargiz buton ki najasat se, daman pak kabhi aluda nahi hua, isilye laqab kareem, "کرم اللہ تعالٰی وجہہ"mila
(ye ki Allah unhe aur barkate ata farmaye,)
واللہ تعالٰی اعلم

Suwal no. 1368
Namaz e taravih me imam sahib dusari rakat me baithane ki bajaye poora khade ho gaye aur jab muktadeeyon ne allahuakber kaha to baith gaye lekin sajdah sahv nahi kiya ? To namaz me koi kami aai ya nahi, Jawab ka muntazir

Jawab:1368 بسم اللہ الرحمن الرحیم
Un do rakat taravih ko fir se padha jata, (magar usi rat jis rat ye mamla hua, uske bad nahi)
واللہ تعالٰی اعلم

Suwal no. 1369
My question is, namaz padhte waqt agar demage me bura khayal aaye toh kya karna chahiye

Jawab:1369 بسم اللہ الرحمن الرحیم
Aap un khayalat ki taraf dyan na diya kare, namaz ki taraf tawajju kar liya kare.
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1370
Hazrat mujhe apni sister ko uske ghar pe le kar jaana he aur 350 kilometer door he me roza tark karna nahi chahta kya me isi haalat me roza rakh sakta hu ?

Jawab:1370 بسم اللہ الرحمن الرحیم
Roza Rakh sakte ho, aur jis din safar ho us me sehri khane ke bad 500 gram. Daahi pi liya jaye,
واللہ تعالٰی اعلم

Suwal no. 1371
Hazrat ye batanye ki nafil namaz khade ho Kar padne me zyada Sawab ha Ya beth ke padhne men, Hazrat Jawab Ka intezar rahega

Jawab: 1371 بسم اللہ الرحمن الرحیم
Nafil namaz bina majburi bhi beth kar padhna jaiz To hai magar beth kar padhne se, kadhe ho kar padhne ki nisbat adha sawab milega.. jaisa ki hadis me farmaya:
HADIS: beth kar padhne wale ki Namaz Khade ho kar padhne wale ki aadhi hai, (Muslim Shareef)
Han, agar kisi majburi me beth kar padega To sawab me kami naa ayegi.. Or ye jo aajkal nafil bethkar padhne ka riwaz Bana rakha hai or samajhte hai ki nafil beth kar Hi padhne chahiye ye ghalat hai, khade ho kar Hi padhna afzal hai, (Bahar e Shariat)
واللہ أعلمُ بالـصـواب

Suwal no. 1372
kailullah ka sunnat tariqa or ye hota kya kya he? kya isse hafiza tez hota he,

Jawab:1372 بسم اللہ الرحمن الرحیم
Dopher ko kuchh waqt aram karna ya sone ko Qaylulah kaha jata hai, jo huzoor se sabit hai yani sunnat e mustahaba he, aur ghaliban ye un logo ke liye hoga, jo ki raat ko tahajjud padhte the, ibadat karte hai, zikr karte hai, ya kitab ka mutala karte hai, taki shab-bedaari me jo thakan ho wo door ho jaye,
Aur isi tarah Bahar e Shariat aur Fatawa Alamgiri me hai, quwwat e hafiza barne wali baat **SAHI HAI**
واللہ سبحانہ وتعالی أعلمُ بالـصـواب

Suwal no. 1373
Jawab no 1336 Me Aapne Kaha Ke Agar Koi Wajib Chhut Jaaye To Sajda Sahv Karni Padhti Hai
Kya Sirf Wajib Chhutne Par Hi Sajda Sahv Hai Yaa Or Bhi Koi Wajah Hai Sajda e Sahv Ki ? Maine Sunaa Hai Ke Agar kisi Faraiz Ki Adaaigi Me Takhir Ho Jaye To Bhi Sajda Sahv Karna Padtaa Hai, Rehnumai Farmaye

Jawab:1373 بسم اللہ الرحمن الرحیم
Farz ki adaigi me takhir ka matlab ye hota hai ki ek rukn ke bad doosre ki taraf intiqal karna wajib hota hai, maslan, qirat farz hai, ab kisi ne niyat ki aur qirat me der ki, ya qirat poori karke, agle farz(ruku) ke taraf foran jana wajib tha aur der ki ye wajib ka tark hai, ya yun kahe ki farz (ruku) me der hai, to sajda sahv hai,
واللہ تعالٰی اعلم

Suwal no. 1374
Hazrat ye batayn zakat apne BHAI ko de sakte han, jabki uske sath hamare man bap Bhi rehte ho aur ham alag rehte ho wazahat farmayen

Jawab:1374 بسم اللہ الرحمن الرحیم
G, han, de sakte hai, aur dete waqt zakaat ada karne ki aap dil me niyat kare, bhai ko tohfa ya eidi keh kar bhi de sakte hai, zakat kehna zaruri nahi, apke dil me niyat kafi hai, magar bhai zaat ka sayyid naa ho
واللہ تعالٰی اعلم

Suwal no. 1375
Hazrat aaqa ki jo Hadees hai ke "Mai ilm Ka shahar hu or abu bakr R.a. Uski buniyaad hai or Umar r.a. Uski diwaar hai or usmaan r.a. Uski chhat hai or Ali r.a. Uska darwaza hai" Ab Suwal ye hai k ye Hadees kis kitab me hai iska hawala bata dijiye or iske raawi kaon-kaon hai ? Baraye karam rahnumai farmaye ?

Jawab:1375 بسم اللہ الرحمن الرحیم
Is hadis ko **Mulla Ali Al-Qari** ne Musnad al firdos ke hawale se
Miraqat Sharah Mishkat Jild 11 Safah:346 par hai
main ilm ka shehr hun, abu bakr uski bunyad umar uski diwar, usman uski chhat aur ali uska darwaza hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1376
Janaab hadees me mene parha hai jisne apni sharmgaah ko chhua uske liye wazu karna zaruri hai Lekin jab hum gusl karte hen sabse pehle wuzu karte hai tab sharmgah ko bhi saf sutra banate hai ? Fir mene ye bhi pada ke ghusl karne ke baad wuzu karna zaruri nahi hai hatta ke hum apni sharmgaah ko chhu rahe hai ghusal ke dauran ? To kya humko baad ghusal wazu karna chahiye ya nahi ? Agar karna chahiye to kitabo me maine pada ke ghusal karne ke baad wuzu karna zaruri nahi hai ? To iske mutalliq apki kya ray hai wajahat farmaiye

Jawab:1376 بسم اللہ الرحمن الرحیم
Ye jo kaha gaya hoga ki sharmgah ko hath lagane be bad wuzu karo, iska matlab ye hai ki, aisi jagah hath lagane ke bad wuzu karna **MUSTAHAB** hai, zaruri nahi, jaise ki Bahar e Shariat me hai ki, baghal khujane ke bad (jabki usme badbu ho) oonth ka gosht khane ke bad wuzu karna mustahab hai, aur aisi hi, zor se hansne ke bad, gheebat karne ke bad, gaali dene ke bad, bhi wuzu karna mustahab hai, yani in mamlo ke bad wuzu karna sawab hai, magar inse pehle ka wuzu tuta nahi, isi wuzu se namaz ada karega to ada ho jayegi, aur jo apne kaha ki gusl ke bad wuzu naa karo, wo **hadis** durust hai, huzoor ne farmaya,
"jo gusl ke bad wuzu kare, wo ham me se nahi" lihaza gusl karne ke bad fir se wuzu nahi karna chahiye,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 1377
Kafir ko deen ki or bulaana chahiye Islaam ki dawat dena chahiye agar ye sahi hai To wahabi ko bhi deen ki traf bulakar haq ahle sunnat wal jamaat ki dawat dena kaisa ? Matlab jaiz hai ke nahi ? Haq aur baatil ke bare me unlogo ko samjhana durust rahega ya hame unse wasta hi nahi rakhna chahiye?

Jawab:1377 بسم اللہ الرحمن الرحیم
aur Agar wahabi apne aqaid par pakka hai to use samjhana fizul aur waqt ko zaya karna hai, allah ne inke dilo par mohr kar di, ye hidayat pane wale nahi, jiski ummid ho to use zarur zarur samjhana chahiye
واللہ تعالٰی اعلم

Suwal no. 1378
Assalamu Alaikum, Kia kabristaan ke ander chappal pehankr jaana sahi hai?

Jawab:1378 بسم اللہ الرحمن الرحیم
Sahi nahi hai, magar gunah bhi nahi
واللہ تعالٰی اعلم

Suwal no. 1379
Hazrat ye bataye ke Jo log har namaz ki nafil Jo jaan boojh kar chhor dete he jabki unke paas time ho padhne ka or is cheez ki adat bana le ke nafil kabhi padhe hi na kisi namaz me to unke liye kya huqm he ? or jab unse kaho ke nafil kyun nahi padhte to kahte he nafil padhna zaroori nahi or na hi chhod dene se gunah padta he or ye bhi baaz log kah dete he ke agar namaz qaza he purani to nafil nahi qubool hogi ? Jawab ka talabgaar hu??

Jawab:1379 بسم اللہ الرحمن الرحیم
Suwal me saari baate sahi hai, jo log kehte hai, nafil chhorna gunah nahi, jiske zimme farz ibadat baki ho uski nafil ibadat par sawab nahi ye bat hadis se sabit hai, aur nafil ki jagah pichli qaza namaz hi padhni chahiye,
واللہ تعالٰی اعلم

Suwal no. 1380
Mera sawal ye hai hazart, ki kiya jo sehri ki dua hai kya wo quraan hadees me kahi likhi hai hazart agar hawala mil jayega bahut meherbni hogi kyun ki ye baat ek wahabi ne puchha hai ?

Jawab:1380 بسم اللہ الرحمن الرحیم
Wabahi ko manwane ki apko zarurat nahi, aur is group me behes karne ke liye sawal ke jawab nahi diye jaate balki apni islah ke liye kiya jate hai, aur apki islah ke liye itna kaafi hai ki dua hadis me maujood hai
واللہ تعالٰی اعلم

Suwal no. 1381
Koi shakhs retire hota hai usko retirement ke baad 10 lack rupiye milte hai aur wo bank me jamaa kar deta hai, 3 maah bad ramzan aa chuka ho to kya ramzan me us shakhs ko is 10 lakh ki bhi zakat nikalni padegi ?

Jawab:1381 بسم اللہ الرحمن الرحیم
G, han un 10 lakh ki bhi kul mal me milakar zakat deni hogi. Jabki pehle bhi unke pas itne paise maujood ho ki wo sahib e nisab ho to
Jab koi shakhs pehle se sahib e nisab ho yani us par zakat wajib ho aur bich me or raqm bar jaye to kul maal ki zakat deni hogi, yani ye nahi ki jo raqm abhi aai uspar ek sal guzrne ka intizar kare, maslan agar kisi shakhs par Rs. 100 hai, aur is par 11 mahine guzar gaye, aur 1 mahine bad Rs.100 ki zakat deni hai, tabi

Rs.500 or iske pas aa gaye, ab 1 mahine bad pure Rs.600 ki zakat dega, aisa nahi ki bad ke 500 par ek sal guzarne ka intizar kare, Bahar E Shariat Jild:1 Safah:884 par hai
"jo shakhs malik e nisab hai agar darmiyan e saal me kuchh aur maal isi jeens ka hasil kiya gaya, to us naye maal ka juda saal nahi, Balke pehle maal ka khatam saal uske liye bhi sal e tamam hai, chahe saal e tamam se ek hi minut pehle hasil kiya gaya ho,
واللہ تعالٰی اعلم

Suwal no. 1382
Ek ladki hai jiski shadi wahabi se ho gai, Pehle to wo kehte the ke wo log jamaat wagera ko nahi mante lekin shadi ke bad pata chala ke wo wahabi hai, Aur to aur shadi ke 3 din bad uska shauhar kehta hai doosri shadi karunga, .. Pata chala ladka ek dusri ladki ko pasand karta hai jo use facebook me mili thi ladki ko taane dete hai ke apke ghar wale aise hai waise hai shirk, biddath karte hain, Har din ladki ko daraya jaa raha ho, Ladki ki nanand chugli gheebat karti ho, To kya us shakhs ke sath ladki ko zindagi guzarni chahiye ya nahi ? ab Surat ye hai ki ladki abhi maike me hai 2 mahine se, Maike walo ke samjhane par bhi ladki keh rahi hai ke wo sasural nai jayegi, Aur ladki keh rahi hai ke use wo pati nahi chahiye Ladki abhi 6 months ki pregnant hai, Jaha tak meri soch hai to ladki ladke ko khula to nahi de sakti is halath me, To kya kara jaye? Warsi sahab is masail ke bare me aap kya kahogye ? Ab hame aage kya karna chahiye? Wajahath farmaiyye Aur me aapko ye bhi bata du ke Ladka range hatho pakda gaya (fb par doosri ladki se chet karte huye) Ladka saudi me rehta hai, Pichle 2 mahinese wo ladki ko call bhi nahi kar raha aur nahi uske ghar wale kar rahe hain, S.M.S Warsi Sahab iske mutalluq aap kya kehte hain, Detail me wajahath farmaiye

Jawab:1382 بسم اللہ الرحمن الرحیم
(Note:- is tarah ke masail ka jawabat whatsap par nahi diye jaate, surat e hal likh kar sunni darulifta me jaya jaye, kyunki is tarah ke masail me kabhi face to face gawahi/puchhtach ki zarurat hoti hai, aur ye jo jawab diya jaa raha hai, ye mehez ilm me izafe ke liye diya jaa raha hai, taki oro ko nasihat ho sikhne ko mile, aur isse zayda kuchh nahi, magar mere is jawab ko is ladki ke haq me akhri fesla naa samajha jaye, (agrche hukm yahi ho to bhi)
Al-Jawab - (wahabi wo hote hai, jo aqeede kufriya rakhte hai, agar suwal me usi ka zikr hai to ye jawab hai) Jab is ladki ki shadi hui to zewar kisi sunhaar ki dukan se aye honge, to jab iske sarparast ne dukan par kaha hoga sone ke zewar chahiye to jo dukan wale ne dikhaye hain, wahi foran le liye honge ya achhi tarah tehqiq ki hogi ki **sona hai bhi ya nahi**, fir jab or saman e jahez (dahez) kharida gaya hoga to thok baja kar tehqiq ki gai hogi ya yun hi jo dukan wale ne kaha man liya gaya hoga, fir agar tehqiq karke saman chek karke liya gaya, to ladki ke sarparasto khususan bap ne aisi **KHATA E AZEEM** KAISE KAR DI ki ladka sunni hai ya nahi iski tehqiq naa kar sake, agar mehez puchhna hi tehqiq hai to **Qadiyani bhi kahega me musalman hu**, to kya use musalman mana jayega, fir'on ne kaha me khuda hu to kya use khuda maan liya jaye, to fir ladke ne kaha me sunni hu to bas itna keh dena kaise kafi samajh liya, shadi se pehle ilaqe, pados, ghar, khandan me khoob achhi tarah tehqiq kyun nahi ki, taki ladki ki zindagi bach sake, kya ladki ki auqat uske ghar walo me dahez ke saman se kam thi ki uske tehqiq ki, isme naa ki, **APNE MASLAK O AQEEDE PAR HAMESHA KHUL KAR BAAT KARNI CHAHIYE**, jaha rishta karna ho to gol gol bate nahi karte ki ham sunni hain, balki yun kehna chahiye ki **"HAM PAKKE BARELVI HAI, AUR DEOBANDI KO KAFIR JANTE HAIN"** aur jiske waha rishte tey karo, waha deobandi, wahabi ki burai karke dekho, agar apko roke aur kahe ki bura naa kaho sab ek hai, to hargiz rishta nahi karna chahiye, aur agar uska nazariya apke mutabik hai to koi harz nahi, aur waise bhi **deobandi wahabi laiq e tohin hai, jab moka mile inki tohin wajib hai**, isilye nai rishtedari karne se pehle is tarah parakh lena chahiye, taki ainda kisi ladki ki is tarah zindagi barbad naa ho, aur is kaam me jo kam ilm aage tha ya baap ne tehqiq me susti barti to **AISE JAHIL E MUTLAQ, BEWAQOOF, BAD-DIMAG, KAM AQAL, NALAYAIQ, DA'IIUS** ko allah ki bargah me tauba karni chahiye, aur ye **ALQABAT E KHABEESA** islye ki wahabi jan lene ke bad bhi ladki ko **ZINA KE LIYE USKE PAS BHEJA JAA RAHA HAI, (MAZALLAH),** aur aisa nahi ho sakta ki agar aadmi tehqiq sahi se kare to haq samne

naa aa sake, magar aisa jab hi hota hai, jab susti ki jaati hai, ya gumrah ke ghar shadi kar di jaati hai ki jo sabko ek jane,
Ab ye hukm ki ladki ko kya karna chihiye...
Ab Agar shohar aisa bad-aqeedah hai ki aqeede batila aur kufriya rakhta hai ya nikah ke waqt rakhta tha, jaisa ki is daur ke qadiyani, wahabi, rafazi wagera to ye nikah hua hi nahi, Aurat par farz hai uske ghar se foran apne mayeke jaye, aise bad-aqeeda se nikah bhi haram hai, aur jis bap ne kiya nira jahil aur iblees ka perukar. Fatawa Razawiya Jild:21 Safah:281 par hai
“jis musalman aurat ka ghalati ya jahalat se aise ke sath nikah bandha gaya, us par farz farz farz hai ki foran foran foran usse juda ho jaye ki zina se bache, aur talaq ki kuchh zarurat nahi, balki talaq ka koi mahl hi nahi, talaq to jab ho ki jab nikah hua ho, nikah hi sire se naa hua”

Fatawa Razawiya Jild:11 Safah:418 par hai
“jo shakhs apni beti aise shakhs ke nikah me de, weh yaqeenan daiyyus hai, weh apni behen, beti ko saaf zina ke liye dene wala hai”

Lihaza jis tarah mumkin ho, ladki ko waha jane se roka jaye, agar wo pakka wahabi pehle se tha to nikah hua hi nahi,or talaq ki zarurat nahi,
واللہ سبحانہ وتعالی أعلمُ بالصواب واللہ یرجع الیہ مآب

Suwal no. 1383
Ansar aur muhajir isse murad kya hai ?

Jawab:1383 بسم اللہ الرحمن الرحیم
Ansar – nasir ki jama, yani, **MADADGAR**, weh log jinhone huzoor ki madad ki thi,
Muhajir – apne watan ko chhorne wala, hijrat karne wala,
واللہ تعالٰی اعلم

Suwal no. 1384
Khalifa iska matlab kya

Jawab:1384 بسم اللہ الرحمن الرحیم
Naib
واللہ تعالٰی اعلم

Suwal no. 1385
Bhai kya roze me hoto par vesline ya koi oili cheez laga sake hain,

Jawab:1385 بسم اللہ الرحمن الرحیم
Agar honto ke bahari hisse par lagaya jaye aur bahar hi rahe to harz nahi, jabki thook se halaq me naa jaye
واللہ تعالٰی اعلم

Suwal no. 1386
Juma ke khutba ke waqfe me kuchh logo ko dekha hath utha ke dua mangte Hen, ye sahi he ?

Jawab:1386 بسم اللہ الرحمن الرحیم
Dua mangne me harz nahi, do khutbo ke dauran dua qubool hoti hai, magar ye dua dil me mangni chahiye aur ye masala koi aisa nahi jis par logo ke sath sakhti ki jaye, agar koi uthaye to mana na kiya jaye, narmi se samajha diya jaye, (kyunki is masale me ikhtilaf hai, aur imam e azam se is bare me do riwayat hai, lihaza dil me hi dua mange,) Fatawa Razawiya Jild:8 Safah:300 par hai
“dua agar sirf dil se kare, zuban se talaffuz aslan naa ho to koi harj nahi”

واللہ تعالٰی اعلم

Suwal no. 1387
Assalamualaikum janab mera sawal ye he ki ladkio se kaise bacha jaye matlab unhe leke kafi bure khayalat aa jate hai tamam logo ke ander plz Hazrat rahnumai farmaiye,

Jawab 1387 بسم الله الرحمن الرحيم
Ye teen kam par amal kiya jaye,
1-sunnat tariqe se chala jaye, (yani nazar niche karke)
2-40 din tak adhi (1/5) dophar aur 1 roti rat me khai jaye
4-murge ka **ghosht** khane me kami ki jaye,
5- peer, aur momkin ho to jumrat ko har hafte roza rakha jaye
6-har waqt dil hi dil kasrat se **astaghfar** padhte raho
(in bato par agar aap 30 din amal kar le, allah hi ki tofiq se)
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 1388
Agar koi insan apne ghar se 150 k.m door majduri karta he aur jahan majduri karta he waha hotel me rehta he to kya us par roza aur tarawih muaf he ?

Jawab:1388 بسم الله الرحمن الرحيم
Agar dono shehro ke darmiyan 92 k/m ya isse zyada fasla hai, aur ye shakhs waha musafir hai, to roza bilkul muaf to nahi magar itni ijazat hai, ki halat e safar me roza naa rakhe aur safar khatam hone ke bad iski qaza kar le, aur agar musafir hone ke bad bhi roza rakhne me koi dikkat nahi hogi to rakh sakta hai, aur taravih kisi surat muaf nahi, padhni hongi
واللہ تعالٰی اعلم

Suwal no. 1389
Me ye arz karna chahta hu ki jab quran ki tilawat karte he to jo sajda karte he wo fauran kar lena zaruri he ya 14 sajde ikhatte bhi kar sakte he jab quran poora ho jaye ?

Jawab: 1389 بسم الله الرحمن الرحيم
Behtar ye hai ki foran kar len, magar baad me bhi kare to gunah nahi, kyunki sajda ki ayat ka sajda namaz me foran karna wajib hai, namaz ke bahar tilawat karte huye, foran wajib nahi magar behtar hai,
Bahar e Shariat Jild: 1 Safah: 733 par hai
“ayat e sajda namaz ke bahar padhi to foran sajda kar lena **wajib nahi**, han behtar hai,

Or ye zaruri nahi ki ayat ko arabi me hi padha jaye balki uska tarjuma bhi padha ya suna to bhi sajda wajib hota jaisa ki isi tarah Bahar E Shariat Jild: 1 Safa:730 par hai
“Farsi ya kisi or zuban me ayat ka tarjuma padha to padhne wale or sunne wale par sajda wajib ho gaya, chahe sunne wale ne ye samajha ho ya naa samajha ho ki ye ayat e sajda ka tarjuma hai. albatta ye zaruri hai ki use naamaloom ho or bata diya gaya ho ki ye ayat e sajda ka tarjuma hai,”

Sajde ki niyat ye karna zaruri nahi ki fula ayat ka sajda kar raha hu, bas dil me sajde ki niyat kafi hai,
Durr E Mukhtar Jild:2 Safa: 499 par hai,
“Iski niyat me ye sharat nahi ki fula ayat ka sajda kar raha hu, balki mutlaqann sajda e tilawat ki niyat kafi hai,”

Iska tariqa ye hai ki jab sajde ki ayat padhe to foran quran side me rakh kar sajde kar le, yani bethe bethe bhi ho sakta hai, sirf sajda karna kafi hai sajde ki tasbih naa bhi padhi to bhi harj nahi. Or behtar ye hai ki khade ho kar, allahu akbar kehte huye sajde me jaye or 3 bar sajde ki tasbih padhe, fir khada ho ye sunnat hai jaisa ki Fatawa Alamgiri Jild: 1 Safa: 130 par hai,
"sajde ka sunnat tariqa yeh hai ki khade ho kar "allahu akbar" kehta huye sajde me jaye or kam se kam 3 bar (sajde ki tasbih kahe) fir allahu akbar kehte huye khada ho jaye, awwal akhir allahu akbar kehna sunnat hai or khade ho kar sajde me jana or fir khade hona mustahab hai"

Tanweerul Absar Jild: 2 Safa: 700 par hai,
sajda e tilawat ke liye allahu akbar kehte waqt naa hath uthana hai naa usme tashahud hai naa salam,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1390
Roze me sar me tel, lagane ya nakhoon katne se roza tut jata hai kya ?

Jawab:1390 بسم الله الرحمن الرحيم
NAHI, naa nakhoon katne se na tel dalne se
واللہ تعالٰی اعلم

Suwal no. 1391
Hazrat Aaj 19vi taraweeh me aaj tak koi bhi sajdah nahi hua hai isliye Imam ke liye aur muqtadi ke liye kya hukm hai ?

Jawab:1391 بسم الله الرحمن الرحيم
Ho sakta ho, ki imam ayat e sajda padh kar alag se sajda naa karte ho balki sajde ki ayat padh kar foran namaz ke ruku sujood kar lete ho to isi tarah bhi foran namaz ka sajda karne se ayat e sajda bhi ada ho jata hai, Bahar e Shariat jild:12 Safah:733 me likha hai,
"agar ayat e sajda padhne ke bad foran namaz ka sajda kar liya, yani ayat e sajda ke bad 3 ayat se zyada naa padha, aur ruku karke sajda kar liya chahe sajda e tilawat ki niyat naa ki ho, (to bhi sajda e tilawat) ada ho jayega"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 1392
Kya Roze Ke halat mei blad (khoon) de sakte hai jawab jaldi bata den

Jawab:1392 بسم الله الرحمن الرحيم
Agar waqai zarurat ho to khoon de sakte hai, Roze me khoon dene se roza to nahi tutega, magar khoon dene wale me khoon dene se itni kamzori naa aye ki roza poora nahi kar sakta, aur aisi kamzori ho jayegi ki roza poora nahi kar sakta to naa de,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 1393
Asslamoalaikum v rehmatullahi v barkat hu, Jab hum durud sharif padhte he to kya durud sharif ko huzur sallallahu alahi wasallam ko bakhshwana chahiye ya fir hum koi buddi durud jaise durude muqaddas padhe to use bakhshwana chahiye ya bakhashna zaruri he Jabki har durud sharif jo hum dil se padhte he wo Huzur Sallallahu Alahi Wasallam sunte he to wo seedhe huzur tak pahuch jati he unhe bakhshane ki zarurat ha ya nahi, Hazrat Rehnumayi Farmaye

Jawab:1393 بسم الله الرحمن الرحيم
G, sahi he, durood ko bakhashne ki zarurat nahi,

واللہ تعالٰی اعلم

Suwal no. 1394
Kya Zakaat Apne Khoon Ko De Sakte Hai ? Apne Khoon Me Kin Kin Ko Zakat De Sakte Hai Aur Kin Kin Ko Zakat Nahi De Sakte ? Tafseelan Jawab Inaayat Farmaae, Aur Majeed Ye bhi Farmaa Den Ke Apni Bhabhi Jo Ke Widhwaa Hai Unko Zakat De Sakte Hai ?

Jawab:1394 بسم الله الرحمن الرحيم
Iska jawab dete huye, **Faqih e islam, qazi e millat, Mufti e Ummat, Naib e Malik e Jannat, Sadr Us Sharia Bad Ut-Tariqa, Hazrat Allamah Maulana Al-Haj, Al Hafiz Al- Mufti Muhammad Amjad Ali Azami (alaihirrehma)** Bahar E Shariat Jild: 1 Safa: 927 likhte hain:
"apni asal yani, ma bap, dada dadi, nana nani, wagaira jinki aulad me ye hai, aur apni aulad beta beti, pota poti, nawasa nawasi wagaira, ko ZAKAAT NAHI DE SAKTA"

Bhabhi, Bahu, khala, Damad, Khala WAGERAH ko zakat de sakte hai, (JABKI INME ZAKAT LENE KI SHART PAAI JAYE, YANI IN PAR ZAKAT WAJIB NA HO, YE FAQIR HO AUR ZAAT "SAYYED" BHI NAA HO)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 1395
Hazrat kya aurte namaz us waqt adaa kare jab tak masjid me jamat nahi ho jati jamat se pehle namaz padni chahiye ya nahi aurto ko, is masle ka jawab jaldi hi farmaye aur hawala mil jaaye to hawala bhi daal den ye masla urgent he

Jawab:1395 بسم الله الرحمن الرحيم
Aurat ko mard ki jamat ke bad namaz padhna behtar hai, magar zaruri nahi, koi unki namaz shuru hone se pehle bhi padh le to namaz ho jayegi, namaz apne waqt ke sath khas hai, mard ki jamat ke sath nahi, magar MUSTAHAB (yani sawab ka kaam) ye hai ki, fajr ki namaz mardo se pehle aur jaldi padhni chahiye, aur baki namaze mardo ki jamat ke bad padhegi, to shariat ke mustahab par amal karne ki wajah se swab zyada payegi, Bahar e Shariat Jild:1 Safah:452 par hai
"aurat ke liye hamesha fajr ki namaz awwal (shuru) waqt me padhna mustahab hai, aur baaki namazo me behtar hai ki, mardo ki jamat ka intizar kare, jab jamat ho chuke, to padhe"
واللہ تعالٰی اعلم

Suwal no. 1396
Hazrat Daadhi Rakhne Ka Sahi Tareeka Bataa Dijye

Jawab:1396 بسم الله الرحمن الرحيم
Ek musht lambai ho aur usse bad jaye to ek musht ke baad niche se kaat le,
واللہ تعالٰی اعلم

Suwal no. 1397
Ek Behan Ka Sawal He, Azan Hone Per Aurto Ko Sir Per Dupatta Lena Lazami Hai ?.Jabke Woh Ghar Me Hi Ho Aur Koi Bhi Ghair Mehram Use Dekh Na Raha Ho ?

Jawab:1397 بسم الله الرحمن الرحيم
NAHI
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 1398
Kya farmate hain, ulamae haq wa muftian e sharah mateen is masale me ki, ek aurat hamila hai ramazan me roze nahi rakh sakti, aur shawwal ke bad bachche ki paidaish ho jati hai, 40 din weh bhi gaye, aur 2 saal bachche ko doodh pilana hai, agar is dauran roze rakhti hai to din ko bachche ko bar bar doodh bhi pilana hai, jisse aurat ko khane ki talab ho sakti hai, aisi halat me aurat ko kya karna chahiye, wazahat farmaye,

Jawab:1398 بسم اللہ الرحمن الرحیم
Jo ramazan ke roze nifas ya sharai ujr ki bina par chhoote to unhe baki 11 mahino me bich bich me rakh kar pure kar le, aur ye surat koi aisi kamzori ki nahi hai jo suwal me byan ki gai, ramazan ke bad 365 din honge aur 30 roze rakhna ruk ruk kar yani 1 hafte me ek bhi rakhe to mushkil nahi, aur ek roze se koi kamzori nahi,
واللہ تعالٰی اعلم

Suwal no. 1399
sabse pehla silsila konsa he ? or kab suru hua ? or kisne suru kiya ?

Jawab:1399 بسم اللہ الرحمن الرحیم
Aaj sunniyat ki jo halat hai, wo khas isi wajah se hai, ki qaum ke log us fizool baato me uljhe rahte hai, jiska naa janna farz, na wajib, naa ye suwal qabr me kam aye na hashr me, naa ye jan kar namaz thik ho jayegi, magar fir bhi, shaitan ne laga rakha hai, fizul ke swalat ki tehqiq me taki roza namaz ke ilm se door rahe, kabhi isse age bad kar farz, wajib sikhne ka waqt nikalo, ilm to sikhne se ayega, or sikha jab jayega jab in gair zaruri bato se bahar aa kar, kuchh kitab beeni ki jaye.,
واللہ تعالٰی اعلم

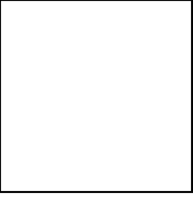
Suwal no. 1400
Quraan shareef poora padhne ke bad quraan khatm dua padhni chahiye ya dusra quraan shuru kardena chahiye

Jawab:1400 بسم اللہ الرحمن الرحیم
Doosra bhi shuru kar sakte hai, padh sakte hain to padh leni chahiye,
واللہ تعالٰی اعلم

Allah Ke Fazl Se
Doosri Jild Bhi Muqammal Hui
ماشاء اللہ لاقوۃ الا باللہ

Dua e Khair me Yaad Rakhen-
Suwalat 1401 se, Aage ke Suwal Jawab,
Masail e Shariat Jild 3, me Mulahaza farmaye,

Sabhi Se Talib e Dua e **MAGHFIRAT**
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www.youtube.com/MasaileShariat



Ye Aabru “RAZA” Tera Daman e Tar Ki Hai...